Geo. Burk

MEMOIRS

AND

REMINISCENCES

OF THE LATE

PROF. GEORGE BUSH:

BEING, FOR THE MOST PART,

VOLUNTARY CONTRIBUTIONS FROM DIFFERENT FRIENDS,

WHO HAVE KINDLY CONSENTED TO THIS

MEMORIAL OF HIS WORTH.

EDITED AND ARRANGED BY

WOODBURY M. FERNALD.

"We hold that it is never too early to give utterance to reformatory ideas. Though not at once *acted upon*, they are still *acting* as a secret leaven in the minds of men, and in due time will bring forth their proper fruits."—GEORGE BUSH.

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To

THE FRIENDS OF THE LATE

PROF. GEORGE BUSH;

AND TO THE INTERESTS OF LEARNING, VIRTUE, AND RELIGION

IN THE NEW CHURCH,

AND FREEDOM EVERYWHERE,

This Book

IS RESPECTFULLY DEDICATED

BY HIS SURVIVING WIDOW.

PREFACE.

The following work does not pretend to the character of a full Biography, and the editor is therefore relieved in respect to any feelings of disappointment which may exist from such an expectation. The book is simply what it professes to be,— Memoirs and Reminiscences of our departed friend. And though, from the nature of it, it will not enter into all that minutia and continuity of life and character which properly belong to a Biography, and will fail, therefore, of some advantages which such a work would afford, yet it will secure at the same time other advantages, peculiar only to a work of this kind. The editor *could* not offer his services as a Biographer, not having the necessary materials, and all that familiar knowledge pertaining to the life, character, history, and entire course of the subject of it, which such a work would necessarily require. And he has therefore tendered his services only as an humble editor of these Reminiscences, contributing what he could, from his own resources, to the perfection and value of the work.

The advantages gained in a work of this kind are peculiar. The several contributions have each a specific value of their own. They are the voluntary offerings of so many friends, each with their varied knowledge and acquaintance, intimacies and affections, to

the memory and worth of the departed. It is hoped, therefore, that what is lost from the character of an ordinary Biography, will be more than made up by the fulness of the work as it is, and the various responses of according friends. How interesting it is, to behold the tribute of so many hands, male and female, each with the heart warmly in it, thus endeavoring to twine a wreath, not for the show of honor or of victory — for he needs nothing of this — but of simple affection, for the memory of the loved and valued!

Here let a special remark be made. Nothing could be more averse to the wishes of our learned and honored friend, than any kind or manner of laudation whatever. It was his positive request, made to his wife a short time before he died, *not to publish any thing* for the vain purpose of lauding him. Yet by suggestion made to him that something might be wanted, he did consent, in case of a possible source of aid to his widow and fatherless children, that some simple memoir might be published. We hope the friendly reader will remember this. He went so far as to enjoin it upon his sister, of Millville, N. Y., not to furnish a *single scrap* for a memoir of such an unworthy being as himself.

We have had this thought in view through all our writing of him. At times we have been oppressed by it. We have almost felt his admonitory finger cautioning us. We hope we have not exceeded the bounds of truth and propriety; but in the midst of so rich a harvest, how could we refrain from gleaning richly, or how could we fall short of just honor to our friend?

To all the kindly contributors of these Reminis-

cences, we are authorized to say that they are largely remembered, and the grateful thanks of the widow are extended by her request.

It is needless to say, perhaps, that we do not deem our work so perfect as it might be, nor is it, by far, what we gladly would have seen as a still more suitable Biography and Memorial of Professor Bush. But we have made the most of the materials put into our hands; we have done what we could; and without any affectation, we may express our own humble satisfaction that so much is here given, so truly interesting and valuable. We doubt if any Biography, from any one hand, could have been so much so. We trust that many readers, both in and out of the New Church, will unite with us in the feeling. It is an offering, not to a sect, but to the world. And there is much in it of a theological, philosophical, psychological and miscellaneous character, which will make it of universal interest.

And, for certain *imperfections* which may appear in the work, or want of classical taste in every article, or absolute accuracy, or deference to a fastidious nicety of party feeling, let not the critical eye be too unsparing. We have not sought to cut out every thing that might offend a severe and cultivated taste; yet we *have* sought to be faithful to the subject of our Memoirs, and above all party influence. And we have rather deferred to a charitable sympathy, in some instances, what a stern critical judgment might have utterly refused, even from some more practised writers. Let it be considered in these respects, as in every other, an offering of love from many true hearts and hands, and I have no doubt that even the Professor himself would

gladly accept it — even more gladly than a more uniformly classical, but less hearty and popular production.

We had designed, at first, to have appended to this volume, several selections from the unpublished manuscripts of the Professor: — Sermons and Lectures. But the work as it is has swelled to such an unexpected size, as to forbid the carrying out of our original intentions. At some future day, there may be presented a distinct volume of them to the public. The treasures are rich, and we have no doubt a volume or more will be called for.

One slight *dis*advantage of the promiscuous tribute here given may be mentioned; and that is, an unavoidable repetition, to some extent, in the recounting of works, publications, traits of character, etc. The different memorialists would *necessarily* run upon some similar enumerations of this kind; but with this apology and explanation, the whole work is now committed to a sympathizing and appreciative public.

W. M. F.

Boston, Mass., Sept., 1860.

CONTENTS.

BIOGRAPHICAL SKETCH BY THE EDITOR.

Birth and Ancestry of Prof. George Bush. — Early Death of his Mother, and its Effect upon him. — Early Religious Impressions. — Character of his Boyhood. — Experience in the Printing-Office. — Going to Boston for an Education. — Academy and College Experience. — Literary Character at that Time. — Commencement of his Clerical and Professional Life. — Notices of his Published Works. — Notice of the Professor from Griswold's Prose Writers of America. — Connection with the New Jerusalem Church. — Preaching in New York and Brooklyn. — Character as a Preacher and Lecturer. — Editor's Personal Acquaintance with him. — Effect of his Writings. — Work on Mesmer and Swedenborg. — Exciting Controversial Interest in New York. — New Church Repository and Monthly Review. — Editor's Encounter with the Professor. — Friendly Intercourse. — Rank and Standing of the Professor in the New Church. — His Dignity and Bearing Compared with other Celebrities. — His Sacrifices for the Truth. — His Positive Character. — His Prayerful Character. — Interesting Incident concerning this Trait. — His last Public Work. — Removal to Rochester. — Prospects there. — Full Particulars of his last Sickness and Death. 1—38

EXTRACTS FROM AN OLD JOURNAL OF THE PROFESSOR.

Reflections on the Use of a Journal. — One deep Impression of Danger in the Spiritual Life. — Severe Trials, and Sense of Inefficiency. — Great Disquietude and Fear. — Peace Restored. — Communion Sabbath. — Carnal Thirst for all kinds of Knowledge. — Relish for Divine Things. — Acceptance of the Office of Tutor of New Jersey College. — Reflections on a poor Sermon. — Thoughts of an entire Revolution in Literary Habits. — Deep, awful Evidence of Depravity. — At a great Loss in what Light to view himself. — Reflections on his Birthday. — Fasting and Prayer. — Spiritual Sloth. — Whole days of Fasting and Prayer. — Marks and Proofs of Divine Love to his Soul. — Drift of his Petitions. — Solemn Scene of the Death of an Impenitent Sinner. — Great Offence to a Universalist Woman. — Funeral Discourse, and Reflections on a Peculiar Vanity. — Commencement of Housekeeping. — Visit to Plymouth, Mass. . . . . 39—54

A REVIEW OF THE PRINCIPAL POSITIONS,

CLERICAL AND THEOLOGICAL, WITH SOME REMARKS UPON THE PERSONAL CHARACTER OF PROF. GEORGE BUSH, AFTER HE BECAME A NEW CHURCHMAN: BY ASA WORTHINGTON, A VERY INTIMATE FRIEND, AND FOR SEVERAL YEARS A MEMBER OF HIS CHURCH IN BROOKLYN, N. Y.

Reasons for Non-Appreciation of Prof. Bush. — Startling Character of the Truths embraced by him. — Peculiarity of his Mind. — Steady and unwavering Faith in the New Church Doctrines. — Opposition to the New Church Convention. — His Views of the Priestly Office. — Prevailing Misapprehension of the Term "Church." — Mosheim's Testimony to the Condition of the Churches at the Commencement of the Second Century. — Gradual Departure from the Primitive Simplicity, and the Development of Synodical or Sectarian Christianity. — Surprising Effects of this Change in the Ecclesiastical Polity of the Churches. — The true Spiritual Pedigree of the Pope. — The Visibility of the Church. — The Origin of the Priesthood, and the Denial of all Distinction between the Clergy and Laity as separate Classes or Grades. — Supposed Advantages of the Present System. — Explication of Scriptural Terms relative to "Ministry." — The Office of "Deacon." — Imposition of Hands. — Administering the Sacraments. — Preaching the Gospel. — Ordination. — Perversion of this Subject by Clergymen. — True Office of "Ministry," rightly understood. — Tendency of Clerical Rule. — Evil Effects of the Distinction between Clergy and Laity. — Supposed Evils of the Abrogation of this Distinction. — No sudden Changes. — Great Revolution in the Conduct of Spiritual Affairs, Church Architecture, Public Worship, etc. — Pregnant Commentary of the Divine Providence upon the Truth of these Main Positions. — A Priestly Principle ever to be in the Church, but not to ultimate itself in a separate Priestly Caste under the Christian Dispensation. — How, then, is the Gospel to be proclaimed?

OPPOSITION TO THE ABOVE VIEWS BY REV. B. F. BARRETT.

The Clerical Profession, as all other Professions, the normal Product of the Constitution of the Human Soul: fully illustrated. — The Professor's Reply. — Spiritual Priests and Kings not necessarily ultimative of Natural Ones. — The Visible and Invisible Church: one Human, the other Divine. — Non-existence of a Clergy in the primitive Christian Church. — Contrary Conclusions from this Fact by Bush and Barrett. — Testimony of Swedenborg concerning the Nature of the Church in its Infancy. — Process of Human Development analogous to the Church's Growth in True Order. — Historical Testimony to the Value of Ecclesiastical Institutions. — Alleged Absence of any Proof in the Inspired Word of a Ministerial or Clerical Class. — Arguments *pro* and *con* from Swedenborg's Averments of Preachings, Temples, and Divine Worship in Heaven. — Testimony of Swedenborg concerning the Apostolic Office.

Mesmerism and Spiritualism. — Reasons for Change of Theological Views. — First Questioning of the Common Doctrine of the Resurrec-

tion. — Heaven and Hell. — Spiritual Entities. — Scenery of the other World. — Obstacles to Faith in the New Church Doctrines gradually removed. — Philosophy of all the grand Principles of the Physical Universe laid open by Swedenborg. — Creation of Matter from God. — Doctrine of the Trinity, fully illustrated. — Atonement. — Hereditary Evil. — Salvation *in* the Sinner, not out of him, by Imparted Righteousness. — Redemption. — Influence of the Holy Spirit. — The State after Death. — Conditions on which the Claims of Swedenborg can be substantiated. — Nature of the Soul or Spirit. — Rationality of Swedenborg's Disclosures of the other Life. — Internal Sense of the Word. — Second Advent of Christ. — Swedenborg's Character. — Objections to these Claims for the New Church. — The sacred Canon of Scripture. — Gradations of Inspiration with the Scriptural Writers. — Threefold Sense of the Scriptures. — Practical Bearings of the New Church Doctrines. — Character of Prof. Bush. . . 55—184

REMINISCENCES, ETC., BY REV. WM. B. HAYDEN.

Prof. Bush in New York, 1835. — Literary and Personal Character. — His Study in Nassau Street. — His Visits to the Bookstores. — His Estimation by other Authors and Literary Men. — Mental Characteristics. — Four Years' Transition Period. — Effect of the new Doctrines upon his Mind. — Great Sacrifices of social Connection and Sympathy. — Pecuniary Sacrifices. — Higher States of Charity and Love. 185—196

RECOLLECTIONS AND REFLECTIONS, BY N. F. CABELL, ESQ.

Ardent Love of Truth, and Openness in its Avowal. — Old and New School Theology. — First Acquaintance with Prof. Bush as an Author. — Introduction to the New Church. — Bush on the Resurrection. — Effect of the Accession of Prof. Bush to the New Church on its Opponents. — Reply to Dr. Pond. — Remarkable Resemblance of Prof. Bush to Wm. Maxwell, Esq. — High Hopes of the Professor. — His Preaching. — Supposed Errors of the Professor concerning Mesmerism, Slavery, and the Priesthood. — Necessity for Free Inquiry. — Eminent Position of George Bush. . . . . 197—220

EXTRACTS FROM LETTERS OF PROF. BUSH TO N. F. CABELL, ESQ. . . . . 221—231

LETTER FROM REV. HENRY W. BELLOWS, NEW YORK.

Friendship between Dr. Bellows and Prof. Bush. — Impressions of Character, etc. — Love for the Professor. — Mystery of his Belief to Dr. Bellows. . . . . 232—236

LETTER FROM A CLERGYMAN OF THE "ORTHODOX" CHURCH.

Expressions of Sympathy. — Inability to account for the Professor's Belief. — Guilelessness and Simplicity of Character. — Candor. — Conjugial Ethics. — Biblical Attainments. — Life Element from the Old Church. . . . . 237—243

LETTER FROM A LADY OF THE "ORTHODOX" CHURCH.

Pleasant Memories. — Genial Sphere of the Professor. — His perpetual Freshness. — Humor. — Sincerity and Earnestness. — Deep Piety. — Peace and Triumph of his Last Days. . . . . 244—250

TRIBUTARY RECORD TO PROF. BUSH, BY REV. LYMAN WHITING.

"Precincts of Greatness." — *Atmosphere of Character.* — The Professor's Study! Graphic Description. — Conversation. — Elemental Faith "Unchanged." — Costume of Belief. — The Man "Superior to his System." — Free Debate. — Deep Sympathy. . . . . 251—255

INTERESTING CORRESPONDENCE RELATING TO A VERY EARLY PERIOD OF PROFESSOR BUSH'S MINISTRY, WHILE IN THE PRESBYTERIAN ORDER.

Call to Indianapolis. — Dissolution of the Pastoral Relation. — Secession from Presbyterianism. — Affecting Incidents connected with his Dismissal from the Church. — Preaching in the Court-House. — Conversation with a Campbellite Preacher. — Tea-Table Incidents. 256—261

SKETCH.

Singular Encounter of the Professor with a Stranger, for a Sermon Preached. — Remarkable Dream connected therewith. — Apparent Fulfilment. — Personal Character. — Ministerial Appointment and Succession. . . . . 262—266

REMINISCENCES, BY A LADY.

First Impressions of the Professor. — His Sphere and Presence in the Church. — Visit and Conversations at his House. — Interesting Sketch. . . . . 267—275

LETTER FROM MRS. ELIZA DICK. . . . 276—278

LETTER FROM MRS. ANNA CORA RITCHIE. . 279—281

LETTERS OF PROF. BUSH TO MRS. RITCHIE. 282—287

REMINISCENCE, BY A LADY. — Case of Magnetic Influence, with note from Swedenborg. . . . 288—291

COMMUNICATION FROM OTIS CLAPP, ESQ.

First Acquaintance with Prof. Bush. — Lectures in Boston. — Mesmeric Controversy. — Letter from an eminent Clergyman in New York. —

Prof. Bush's Fairness in Controversy. — His Character as Tutor at Princeton College. — His Church at Brooklyn. — His Correspondence. — Loyalty to Conscience. — Christian Love to all the Good. — "Exposition of the Gospels." — Extracts from Letters of Prof. Bush. . . . . 292—303

TESTIMONY CONCERNING THE EARLY MINISTRY, ETC., OF PROF. BUSH.

Calvinistic Preaching in Indianapolis. — Transient Interior Views. — Social and Personal Qualities. . . . . 304—306

LETTER FROM MR. JOHN THOMAS.

Lasting Influence of the Professor's Labors. — Views of his own Death. — Angelic Ministrations. . . . . 307—309

REMINISCENCES.

Letter of Prof. Bush to Mr. Reynolds. — His Plans at Rochester. — His Character and Spirit. . . . . 310—312

LETTER FROM S. HUNT. 313

STATEMENT OF MRS. JANE GOUDY, Le Claire, Iowa. 314, 315

LINES SUGGESTED BY THE DEATH OF PROF. BUSH, BY A. J. C. 316

LETTERS MISCELLANEOUS TO PROF. BUSH.

From Hon. Rufus Choate (nine letters). — Dr. Leonard Woods, Andover, Mass. — Joseph Vaton, Scotland. — George B. Arnold, Alton. — Robert Elf, Charleston, S. C. — A New Churchman of the West. — Prof. Bush, in Reply. — James A. Austin, Richmond, Va. — A. W. Paine, Esq., Bangor, Me. — Rev. B. F. Barrett, Cincinnati, O. — W. H. Wynn, Hamilton, O. — Otis Clapp, Esq., Boston, Mass. — Thomas Wayland, Warrenton, Geo. — Thomas Wayland, Marietta, Geo. — Rev. A. Haworth, Manchester, Eng. — Rev. A. E. Ford, Paris, France. — Thomas Shewell, Phœnixville, Pa. — V. Kierulff, West Indies. . . . . 317—364

LETTERS MISCELLANEOUS FROM PROF. BUSH.

To Dr. Leonard Woods, Andover, Mass. (four letters). — Robert Goudy, Indianapolis, Ind. (two letters). — Rev. Henry Weller, Laporte, Ind. — Abelard Reynolds, Rochester, N. Y. — Mr. Stevens. — Mrs. Eliza Dick. . . . . 365—384

HUMILITY: LINES BY PROF. BUSH, SUGGESTED BY A PERSIAN FABLE. . . . . 385—387

EXTRACTS FROM AN ORATION ON THE LITERARY CHARACTER OF THE AMERICAN CLERGY. Delivered by Prof. Bush at Dartmouth College in 1818. . . . . 388—395

ORATION ON READING. . . . . 396—404.

"GONE TO HIS REST." By A. W., Brooklyn, N. Y. . 405

BIOGRAPHICAL SKETCH.

BY THE EDITOR.

Prof. George Bush was born in Norwich, Vt., June 12th, 1796. His father, John Bush, was the oldest son of Timothy Bush, of the same town, who removed to that place from Connecticut, and had seven sons, who all lived to be over fifty years old. Two of them received a college education. John Bush, the father of the subject of these reminiscences, graduated at Dartmouth College, in 1789. He was a thorough scholar, excelling in the languages, particularly the Greek, studied for the law, but owing to ill health and adverse circumstances he never practically pursued it. He married Abigail Maroin, in 1785, by whom he had four children, — George, Henry, Fannie, and Abigail; all now deceased, except the oldest daughter, now the wife of Rev. N. T. Yeomans, of Millville, N. Y.

George was but four and a half years old when his mother died, and twenty-two when his father died. Being left so young without a mother, it made him very tender in his maternal sympathies; he always felt the great want of a mother's care, and was very sensible how much more might have been done for him, had she only been spared. When he saw a child hanging upon its mother's arms, and fondled and caressed by her, he would sometimes go away and cry as though his heart would break, and exclaim — "Oh, if the good God had only left me my mother!" He spoke frequently of her, as though her invisible presence still haunted and watched over him.

Neither of his parents were professors of religion,

and he was not, therefore, brought up in the strictness of an early religious education. He was not, he has often been heard to say, taught to pray, but he went out visiting one day, when about six years old, and saw a little child pray at its mother's knees; this affected him so much that he thought he should like to pray too, and he accordingly then began. But his views of theology were at that time of course very simple. He had always thought the Lord was good, and would take care of him, but he believed in the Devil also, and greatly feared him. So he used to have two prayers, one to the Lord and one to the Devil. He knew it was no use to flatter or cajole the Lord, but the Devil he thought might be somewhat appeased in this way; and his prayers to this personage, therefore, partook somewhat of the nature of compliment, and acknowledgment of his splendid abilities, by which he thought to gain his favor, and ward off some of his wiles!

He was of course a very good boy, and when under parental control, was very filial and conscientious. His eldest sister has no recollection of his ever receiving or deserving a reprimand for misbehavior. His ravishing love of books commenced with her earliest recollections of him. He had access to the College Library, and not unfrequently would be seen fetching home ponderous volumes as heavy as he could carry. She would sometimes say to him — "Why do you choose such kind of works when you are so young?" He would reply — "Oh! I understand them all; and if you live, Miss Fannie, you will one day see me as *great a man* as the authors of these books were."

He went to school at Hanover, N. H., where his father moved when George was quite young. He was a very studious boy, retiring in his habits, and not given much to outside sports. When he and his brother used to visit at their grandfather's, with his young cousins, they could never prevail on him to join them in their out-of-door plays; "I have no recol-

lection," says a cousin of his, Roswell Bush, "of his ever joining us in so much as one play; his attention seemed to be entirely taken up with books. In his youth he was considered by his acquaintances to be a very consistent, pious, humble young man." Wherever he went, a book went with him. He was seen sometimes going to mill on horseback, lying on his face, with a book open before him. He was never tempted to steal but once in all his life. And what could the article possibly be? Only a book! which he asked the loan of as an honest child, which was refused, and in the passion for which he then "borrowed it awfully without leave," devoured its contents, and returned it to the owner. He had a reputation, too, for valor and nobility towards the other boys. Some one in Hanover, who knew him as a schoolboy, said that his mates always felt sure of George Bush's protection, because he carried a Bible in his pocket.

At the age of fourteen or fifteen, his father thought he was injuring his health by reading and studying, and that he had better give him a trade. He was accordingly put into a printing office, and actually undertook to become one of the craft. But the printer soon found he could do nothing with him, for he would become so interested in reading the manuscript, and absent-minded therein, that he could not sufficiently adhere to the types. Oh, he thought, "if I could only go into a corner and read the manuscript!" He remained in the office only about three months, when the printer told his father it was no use, he was fit for nothing but a scholar.

He then left the printing office, and determined on a Quixotic experiment of his own. He resolved to have an education somehow or other, and hearing that he had a relative in Boston, by the name of House, who was very wealthy, his object now was to find him. He thought if he should tie his clothes up in a bundle, he could *walk* to Boston; and he started, and got as far as Concord, N. H., when his means became spent,

and becoming conscience-smitten he returned to his father. His father asked him why he ran away — if he did not know he was liable to be taken up as a vagrant. Yes, he knew all that; "but what," said his father, "did you propose doing when you got there?" He said he should find out where the man lived, and go and sit upon his door-step till he made his appearance, and then the man would ask what he was doing there: and he would answer in such a way as to make him think that he knew something, and the man would probably take pity on him, and would ask him in, and keep him, and give him an education.

As this plan failed, he was then put to the Academy in Hanover, and fitted for College. For about three years he taught school in St. Johnsbury, Vt., during the College vacations, to help pay his College expenses. He had also a district school some distance off, which he taught out of College hours, and for which he used to walk fifteen or twenty miles a day, nearly the whole of his College term. He was also private tutor, a part of the time, at the house of Mrs. Rufus Choate's father, Esq. Olcutt, of Hanover. It was here that he and Mr. Choate formed an intimacy which ripened into the closest friendship, and continued for many years. They were in College together, but were not classmates, one being a year in advance of the other. But they were mated in a more intimate manner; they were "chums" in full fellowship.

Our friend entered Dartmouth College in the eighteenth year of his age, "far advanced," says a biographical article in Griswold's Prose Writers of America, "in classical learning, and distinguished for graces of style in literary composition at that time unusual even among the veterans of the pulpit and the press. Among his classmates at Dartmouth, were the late Dr. Marsh, of the University of Vt., so eminent as a scholar, a philosopher, and a Christian; Prof. Thomas C. Upham, who has won an enviable reputation in his metaphysical writings, and other religious and spiritual

works concerning the hidden and interior life of the Christian; and Rufus Choate, [already mentioned] who at the bar and in the senate has been among the most conspicuous for learning, wisdom, and fervid eloquence. At this time the pursuits of Messrs. Bush and Choate, as well as their tastes, were congenial; but religious influences changed the intentions of Mr. Bush, and after graduating with the highest honors, in 1818, he entered the Theological Seminary at Princeton, to prepare himself for the ministry. In due time he received ordination in the Presbyterian Church, and having passed a year as tutor in Princeton College, he in 1824 went to Indiana, under the auspices of the Home Missionary Society, and settled at Indianapolis. In the following year he was married to a daughter of the Hon. Lewis Condict, of Morristown, in New Jersey, by whom he had one son, who died at the age of twenty-nine years. He acquired considerable reputation as a preacher, professorships were offered him in several Colleges, and prospects for the satisfaction of all his ambition seemed opening before him; but in 1827, when he had been four years in Indiana, his wife died, and he returned to the East.

He had already written occasionally for the literary and theological journals, but now he determined to consecrate his life to letters and learning; and in the various departments of dogmatical and ethical theology, general commentary, biblical antiquities, hermeneutics and criticism, the fruits of his industrious pen have ever since engaged the attention of scholars and thinking men. His election to the professorship of Hebrew and Oriental Literature in the University of the city of New York, in 1831, may have had some influence on the direction of his studies, but the field upon which he entered, under any circumstances, would have been preferred by him, and is the one in which he was fitted to acquire the greatest influence and reputation." He was also at this time, chosen as Superintendent of the Press of the American Bible Society.

The first work of Prof. Bush was his Life of Mohammed, published in 1832, being volume 10 of Harper's Family Library. In this work, copious extracts from the "false prophet's" revelations are interwoven with his personal memoirs. This was followed in the next year by his celebrated Treatise on the Millennium, in which he assumed the position that the millennium, strictly so-called, is past. But by the millennium he does not here understand the golden age of the Church, which, in common with all good men, he regards as a future era. He contends that as the memorable period of the thousand years of the apocalypse is distinguished mainly by the binding of the symbolical dragon, we must determine by the legitimate canons of interpretation what is shadowed forth by this mystic personage, before we can assure ourselves of the true character of the millennial age. The dragon, he supposes, is the grand hieroglyphic of paganism; the "binding of the dragon" but a figurative phrase for the suppression of paganism within the limits of the Roman empire, — a fulfilment which he contends commenced in the reign of Constantine, and was consummated in that of Theodosius, his successor. He draws largely on the pages of Gibbon in support of his theory, assuming all along the great foundation principle that the apocalypse of John is but a series of pictured emblems shadowing forth the ecclesiastical and civil history of the world. Of course, his New Church faith, afterwards adopted, materially altered his principles of criticism, and gave him far higher and different views of the Scriptures. But as a merely literary performance, this work received the highest commendation of the critics, and though not generally assented to, it has never been disproved *by them!*

In 1834, he commenced the publication of a Commentary on the Book of Psalms, on a plan embracing the Hebrew text, with a new literal version. "The real object of a commentary," says a London reviewer, "which is not to supersede the text, but to excite

attention to it, appears to be as nearly attained in this volume, as in any other work we could name. The author happily avoids that generalizing manner which detracts from the value of many celebrated works, by rendering them of little use in the way of quotation." This work was published in numbers of about eighty pages each. But owing to other engagements pressing upon him, only three or four numbers appeared.

In 1835, he published his Hebrew Grammar, for the use of Schools, Seminaries, and Universities. A second edition appeared in 1838. It has been highly approved wherever used. It is said to be better adapted than any other to elementary instruction.

In 1836, he published a large octavo volume of Scriptural Illustrations, laboriously compiled from forty-six British and foreign writers. It is a compilation from Oriental tourists, archæologists and commentators, with a view to cast light upon the Sacred Scriptures in the departments of topography, manners, customs, arts, learning, usages of speech, etc. It is illustrated by many valuable and interesting engravings, and should be in the hands of every biblical student.

In 1840, he commenced the publication of his Commentaries on the Old Testament, of which eight volumes have been issued, embracing Genesis, Exodus, Leviticus, Joshua, Judges, and Numbers. These have been highly commended, both by foreign and American reviewers. They were marked as well by their ingenuity and boldness, as by the learning of his speculations. Says a notice of them which appeared at the time in Graham's Magazine, — "His careful study, his scrupulous fidelity in eliciting the exact meaning of the original, and his peculiar tact in explaining it have made his Notes everywhere popular, so that before the completion of the series, the first volume has reached the sixth edition, the second a fifth, etc. In all of them will be found discussions on

the most important points of biblical science, extending far beyond the ordinary dimensions of expository notes, and amounting in fact to elaborate dissertations of great value. Among the subjects thus extensively treated are, in Genesis, the temptation and the fall, the dispersion from Babel, the prophecies of Noah, the character of Melchisedec, the destruction of Sodom and Gomorrah, the history of Joseph, and the prophetical benedictions of Jacob; in Exodus, the hardening of Pharaoh's heart, the miracles of the magicians, the pillar of cloud as the seat of the Shekinah, the decalogue, the Hebrew theocracy, the tabernacle, the cherubim, the candlestick, the shew bread, the altar, etc.; in Leviticus, a clear and minute specification of the different sacrifices, the law of marriage, including the case of marriage with a deceased wife's sister, very largely considered, and a full account of the Jewish festivals. The sixth volume, including Joshua and Judges, contains an ample and erudite exposition of the Song of Deborah, and an extended discussion on the subject of Jephtha's vow, with a view to determine whether the Jewish warrior really sacrificed his daughter. The Professor gives an array of very strong reasons in favor of the negative."

In 1844, he published the Hierophant, a Monthly Magazine, in which he enters elaborately into the nature of the prophetic smybols, and in one of the numbers brings out some grand results as to the physical destiny of the globe. He assumes, says the article in Griswold, "that a fair construction of the language of the prophets is far from countenancing the common opinion respecting the literal conflagration of the heavens and the earth, and does not even teach that such a catastrophy is ever to take place. He denies not that this may possibly be the finale which awaits our planet and the solar system, but contends that if so, it is to be gathered rather from astronomy than revelation, from the apocalypse of Newton, Laplace, and Herschel, than from that of John. The Letters in

the Hierophant to Prof. Stuart, on the double sense of prophecy, have been regarded as among the finest specimens of critical discussion."

In 1845, much attention was excited by a work of the Professor's, entitled "Anastasis, or the Doctrine of the Resurrection of the Body, Rationally and Spiritually considered;" in which he opposed the doctrine of the physical construction of the body in another world, with arguments from reason and revelation. This book may be called almost his *transition work* from the "Old Church" to the "New." It met with much opposition from the pulpit and the press, and the author replied in a small work entitled "The Resurrection of Christ, in answer to the question whether He arose in a Spiritual and Celestial, or in a Material and Earthly Body;" and in another treatise on "The Soul," being an Inquiry into Scriptural Psychology.

Several other small works, chiefly in pamphlet form, were published by the Professor before his entrance to the light of the New Jerusalem, the titles of which were as follows: —

The Valley of Vision, from Ezekiel: or the Dry Bones of Israel Revived: an Attempted Proof of the Conversion and Restoration of the Jews: New York, 1844. Nebuchadnezzar's Dream of the Great Image: 1844. Scripture Questions for Bible Classes for Adults. Deut. — Est.: 1829. Questions and Notes, Critical and Practical, upon the Book of Genesis: designed for Help to Biblical Instruction: 1831. Questions and Notes, Critical and Practical, upon Leviticus: 1833.

"Very few theological writings," says the article in Griswold, "have been more read in so short a period, either by the laity or the clergy; and it is not to be denied that with the former, at least, his reasonings have been very generally convincing."

'The inquiry after truth, which is the love-making or wooing of it; the knowledge of truth, which is the presence of it; and the belief of truth, which is the

enjoying of it,' Lord Bacon says, 'is the sovereign good of human nature.' There never was a more sincere lover of the truth than George Bush; few have sought it with more earnestness and humbleness; and that he has discovered it he seems to have the evidence of a profound satisfaction. He looks for the grandest moral, political, and intellectual movements that man has ever seen; indeed thinks they are now taking place; that the race is swinging loose from its ancient moorings, and is launching upon an unexplored sea, where are no charts for its guidance, where the azimuth must be often plied, and the plummet often thrown into the wide ocean, on which floats the vessel freighted with the weal of the world. But the age with all its vices bids him hope; the wide reprehension of wrong, the deep seated feeling of right, the diffusion of learning and religion, the giving way of barbarous usages to order and law, the extension of man's dominion over the elements, by which space and time are removed from between nations, all give promise to him of the last and most glorious act in the drama of the earth, and while he labors he sings, Eureka!

"The extent and variety of his learning, his rare courage, the unpretending simplicity, and the kindness of his manners, his fervent and trustful piety, ensure for him respect and affection, and render him the fittest instrument for the propagation of a new faith, that has appeared, perhaps, in the nineteenth century."

It was about this time, in the year 1845, that our venerated friend connected himself fully with the "New Jerusalem Church." But from deep-seated prejudices, and opposition to ecclesiastical orders of all kinds, he did not submit to ordination by its constituted authorities, yet did consent to receive that rite privately, which was administered by Dr. Lewis Beers, an aged clergyman in the New Church, at Danby, N. Y., August 1848. His active and energetic mind now gave itself to the most uncompromising defence, both by writing and preaching, and occasional lecturing, of the truths

of the New Jerusalem. He was invited at this time to the office of pastor and preacher of the New Church Society in the City of New York, which office he accepted, but resigned his pastorship after a few months, on account of his many literary labors, yet continued as preacher for about four years. His preaching was characterized by great simplicity and earnestness, with considerable emotion, a good deal of gesture at times, but generally subdued, and it was for the most part extemporaneous. Occasionally he would give a written sermon of superior finish and execution. Several of his published sermons are of this kind. But the draughts upon his time by his many literary labors, and for the press, rendered it impossible for him, as a general thing, to devote much time to the preparation of sermons, and he did not, therefore, do full justice to himself in these performances. He felt, too, the *trammels* of the pulpit, as commonly used. He wanted, frequently, the freedom of the platform. The truth is, Professor Bush, from a child, had in him the elements of a deep radical character. He was more radical in private than he could ever be in public, (except perhaps in the matter of the priesthood!) and had it not been for his great learning, which frequently has the effect, more or less, to crush out, cover up, or entangle, the free principles of the soul in a multitude of other men's opinions, we could imagine him one whose inspirations would have carried him still further into the region of unpopular truth. Not that he lacked bravery or independence; his immense sacrifices of position, income, and reputation, in going from the "old" church to the "new," sufficiently vindicate him on this score; but still, none but a bold, deep thinker, with just learning enough for a good basis of solid and substantial thought, and but very little "learned nonsense" to trouble him, can appreciate fully the freedom and the inspiration which is intimated here, and which rolls from original sources.

Prof. Bush removed to Brooklyn, N. Y., in 1854, and

preached to the New Church Society there for about seven years. He was not without troubles arising from the usual parish sources, from conflicting opinions, and from inferior and differing minds, but he endeared himself very greatly to his society and church, and is remembered with much esteem and affection. One peculiarity which distinguished his public religious services was his explanation of the Holy Scriptures while reading them, — a work for which he used to prepare with great care, and which formed a very interesting and instructive part of the service.

The Professor, too, at this time, and for several years, had an immense correspondence, at home and abroad. England, Scotland, France, Germany, most of the places known to the New Church throughout the world, came in for a share of his epistolary communication, and his labors in this respect formed no inconsiderable item of his duties. He frequently had a hundred letters in a week.

He gave also considerable attention to lecturing. As an evidence of his success in this department of labor, which, however, in this instance, must have been a little before the distinct avowal of his New Church faith, take the following from a paper published in Salem, Mass.

PROFESSOR BUSH AT SALEM.

"Professor Bush delivered the last lecture of his second course on Scriptural Antiquities and Prophecy, at the Lyceum Hall, on Friday evening. The lecture room, as during his previous course, was crowded to excess every evening, in spite of rain and storm.

After he had concluded on Friday evening, the auditors remained, on motion of Col. H. K. Oliver, to offer a suitable expression of their sense of the value and interest of the Lectures. The meeting was organized by the choice of Hon. Daniel A. White, as Chairman, and John Chapman, as Secretary, and on motion of Col. Oliver, it was voted that a Committee consisting of four clergymen of different religious de-

nominations, and three laymen, be selected by the Chair to prepare resolutions expressive of the sense of the meeting. The following gentlemen were accordingly appointed:—

Rev. Brown Emerson, D. D., Rev. Charles W. Upham, Rev. Joseph Banvard, Rev. L. S. Everett, Benj. P. Chamberlain, Esq., Henry K. Oliver, Esq., Joseph G. Sprague, Esq.

The Committee thereupon retired, and after consultation, submitted through their Chairman, Rev. Dr. Emerson, the following

REPORT.

The Committee appointed to express, in the name of the audiences who have attended the lectures of Prof. Bush in this city, their sense of the value and interest of those lectures, respectfully submit the following

Resolutions:

1. *Resolved,* That the course of Lectures delivered in this hall by Prof. Bush, and of which a repetition has this evening been concluded, has imparted invaluable instruction and gratification to crowded and intelligent audiences, consisting of ministers and people of the several denominations of Christians among us.

2. *Resolved,* That the unprecedented success of this course of Lectures, on some of the most difficult subjects of scriptural interpretation and theological science, clearly show how possible it is for an enlightened and learned teacher, by the exercise of candor, fairness, and the spirit of Christian courtesy, to lead us all to more noble and harmonious views of revealed truth.

3. *Resolved,* That the thanks of this community, which has been so fully represented in these audiences, are cordially presented to Prof. Bush for the great amount of information, on subjects of the highest interest, he has communicated; for the many just and sound principles of interpretation he has sanctioned; for the excellent sentiments of Christian benevolence and piety he has so eloquently enforced; and for the sublime and delightful anticipations of the coming glories of the church on earth, which he has led us with confidence to indulge.

4. *Resolved,* That, in parting with Prof. Bush, we would express our earnest wishes and prayers, that he may long live to devote his time and talents to the study of the word of God;

we would commend him, most cordially, as a lecturer, to the favorable notice of the friends of Biblical learning, and the lovers of Scriptural wisdom in other communities; and we would also assure him, that, whenever it may suit his convenience to re-visit this part of the country, he will find in Salem many sincere friends waiting to welcome him, and ready to give a candid and friendly hearing to the results of his laborious and matured researches.

It being proposed that the question on the acceptance of this report be taken by rising, on the question being stated, the whole audience, male and female, simultaneously arose, and the report and resolutions were unanimously adopted."

The writer of these brief memoirs had not a sufficiently intimate personal acquaintance with Prof. Bush, to enter largely into his character as a man; nor is it necessary, as the character of this work, already made known, is not that of biography from a single author, and the many contributions from other sources are sufficiently full and interesting. The first time the writer remembers to have seen the Professor was at his famous study — "den of learning," as it has appropriately been called, in Nassau Street, New York. I saw him then in company with Andrew Jackson Davis, the Poughkeepsie Seer and Clairvoyant, and Rev. William Fishbough, of Williamsburg. It was an occasion of much curiosity to me. I was not then an initiate into the New Church truths, but was on the way there, building wiser than I knew. It is no vanity, surely, to say that in sound first principles of theology, in a pure theosophy, and in a *rational* spiritualism, I felt myself more than a match for the Professor; though I could not enter into such a presence without a reverence and a shyness altogether becoming. I was curious to know what such a man *could* say as to solid first principles of the Universe. And I distinctly remember how the Professor eyed me, giving me one of those penetrating glances, or rather a succession of them, with so much mildness and good nature, evidently taking my gauge, and revolving in

his mind what book he could most successfully recommend to me to meet my ease and satisfy my inquiries. And when he recommended to me, two or three times over, Swedenborg's Divine Love and Wisdom, I confess to a little disappointment. Why could not the Professor himself answer my questions, there and then? But whether it was on account of too precious time, or a sagacity more far-seeing than I had any idea of, so it was, and I departed without any satisfaction. But ever since then, his face and his spirit have haunted me like a vision. How *could* it be, coming along as I was so rapidly into the light, that I could long forego his better acquaintance?

My best acquaintance, however, with the Professor, commenced and was continued by letter. I was at Cambridge, Mass. It was here that the first distinct rays of the New Church light dawned upon my darkened vision. And oh! that "Statement of Reasons;" and also, those "Letters to a Trinitarian;" and that questionable work—"Mesmer and Swedenborg!" Those "Memorabilia," too—shall I ever forget them? And the charm of that beautiful style, so terse and energetic. I need not say that the Professor has certainly done as *much* for me, perhaps, as any other New Church writer, after my first reception of the fundamental truth of the Lord. "The Statement of Reasons" was a perfect stream of beauty and truth. It had a fascination for me which I do not remember, in so great a measure, of any work of its size. And so cheap, too! —would that they might fly, as doves to the windows, all over the land. Large extracts from this will appear in another article of this volume.

The work on "Mesmer and Swedenborg; or, the Relation of the Developments of Mesmerism to the Doctrines and Disclosures of Swedenborg," was published in 1847. It is a 12mo. of 288 pages. The object of the work was "to elevate the phenomena of mesmerism to a higher plane than that on which they have been wont to be contemplated." Not, however,

by any means, says the author, "to place the main evidence of Swedenborg's truth on the basis of the discoveries made through mesmerism. They are held to rest upon the immovable ground of their internal character—of their accordance at once with the voice of Reason and the voice of Revelation. The Church of the New Jerusalem, to which his announcements have, under God, given birth, *is not to be considered as compromised*, in any point of its faith, by what is in these pages given to the world." Yet notwithstanding all the cautions of the Professor on this head, the work in question met with the most lugubrious reception from the conservative portion of the Church; the New Jerusalem Magazine was loud in its condemnation, and the older members of the Church were full of fear, lest the divine and transcendent revelations made to the New Church should be compromised and lowered by being brought into comparison with the mesmeric phenomena. No doubt, there was some little occasion for this fear; but when we consider, at this day and stage of experience, the whole character and drift of the book, the numerous and copious quotations from Swedenborg, and the subjects of great interest thereby illustrated, we can find but very little, if any, *just* cause for these prevalent fears. "There is," says the Professor, "just the same ground [and no more] for affirming that Isaiah, and Daniel, and John were mesmerized, as that Swedenborg was." And to speak from experience, we well remember that the work was of *peculiar* service to us, at a time of transition of our own faith, and so it has proved with hundreds if not thousands of minds. It was *designed* for a transition work, to help those over the bridge of darkness who had not as yet a clear vision of the eternal realities, and it has admirably accomplished the use for which it was intended. We doubt if even *one* mind has ever fallen from the rational heights of a New Church faith, or one been prevented from entering the gates of the Holy City, by the perusal of this work.

On the contrary, *many* minds have been cheered and enlightened by it, and led on to the crowning vision.

While on this matter of mesmerism, we may take occasion to remark the very great and exciting interest which prevailed on this subject in New York and other places, and the controversy which was called forth at this time from the *savans* and the notables in the secular and religious papers. Among these, Professor Bush, and Professor Lewis, of the New York University, were for several months in pitched battle in the Tribune and New York Observer, and commanded a large share of the public attention. The controversy waxed long and loud. No small quantity of spice and pepper was expended to season the public dish, and the war raged magnanimously on all sides. Dr. Pond, of the Bangor Theological Seminary, Dr. Woods, of Andover, Rev. B. F. Barrett, and others, with the whole subject of clairvoyance, A. J. Davis, Swedenborg, etc., came in for a share in the strife, and the editors reaped a rich harvest of all spiritual and mystical things. The boy Davis was at that time triumphant; and came as near as any other youth of twenty, to raising a hubbub on this planet, and confounding all the wisdom of the learned. But on the whole, we cannot doubt that much good was done on the occasion, and much truth elicited in matters of a deep and absorbing interest. "But the world, especially the Christian world," says the Professor, at the close of one of his long and pungent epistles, "is yet to be instructed that every thing supernatural is not necessarily infallible; and this, I doubt not, is the grand lesson designed, by an overruling Providence, to be taught by the permitted appearance at this day, of the present, most stupendous psychological phenomena." It was about this time also, from 1845 to 1847, that several other smaller works of the Professor appeared, viz: "Statement of Reasons [before mentioned] for embracing the Doctrines and Disclosures of Swedenborg;" a large, closely printed pamphlet of

twenty-eight pages; and "Davis' Revelations Revealed: being a Critical Examination of the Character and Claims of that Work in its Relations to the Teachings of Swedenborg." He was assisted in this work by Rev. B. F. Barrett. The ground taken by the reviewers is, that the book is genuine, or in other words, that it is what it claims to be, on the score of origin,—that it is the *bona fide* production of young Davis when in an abnormal state,—that it is, moreover, an able work in a variety of respects, especially in its scientific and philosophical departments—that it is only a narrow prejudice which will refuse to admit its manifold merits; but that nevertheless it is one of the most cunning weapons ever forged by the emissaries of the pit (though much of it may be an honest ignorance), to blind and pervert the minds of men. That its theology is false and pernicious, its character in many respects blasphemous, and that consequently, while it remains an unparalleled wonder on its psychological side, it is still utterly devoid of the least particle of *authority* as an oracle from the other world. The scope of the pamphlet is to solve the problem of the strong mixture of truth and error which runs through the work. This the writers do by the aid of Swedenborg's transcendent teachings.

Another little work may be mentioned here — A Reply to Ralph Waldo Emerson's Lecture on Swedenborg, being a Lecture delivered in the Odeon, Boston, 1846. This has always been admired for its beauty and truth, and its admirable encounter of so fascinating a writer. It shows very clearly how round and beautiful a *natural* mind may exist, and how well stocked, while still, for the want of a distinct opening of a more interior region, a philosopher may babble the vainest things. Still, it is a credit to Emerson that he spoke so ably as he did.

In the next year, 1847, came out also the Professor's "Reply to Rev. Dr. Woods' Lectures on Swedenborgianism, delivered in the Theological Seminary,

Andover, Mass." It was a calm, critical, and somewhat extended review of Dr. Woods' book, being a large octavo of 256 closely printed pages, evincing his usual candor, kindness, and courtesy, combined with severe logic, and a manly, energetic style. The following extract from a Notice to the Reader sufficiently indicates the object of this Reply, and the course which the author pursued:

"As the Editor [of the Swedenborg Library] has found it difficult in managing the present Reply, to compress it within the limits originally designed, and still do justice to the subject, he has concluded to allow himself to write more at ease, and extend the work as the subject-matter seemed to demand. The opportunity strikes him as too favorable to be lost, not only to answer, as best he may, the prominent objections urged by Dr. Woods, but also to present somewhat fully the grand distinguishing features of the New Church system in contrast with the doctrines which form the theology of the mass of Protestant Christendom. He has accordingly determined to dwell at considerable length on the more important points of difference between the two systems, especially the Trinity, the Atonement, Justification, Predestination, Resurrection, and the various related topics. On all these heads he has aimed to bring out the views propounded by Swedenborg in such strong relief, that whatever may be their effect on the reader's mind, they shall at least leave no room hereafter for misunderstanding as to what our doctrines really are and upon what grounds they rest."

Again the Professor says, "he has the satisfaction of believing that not one [objection to the claims of Swedenborg urged by Dr. Woods] of any importance has been left unnoticed." And from the thoroughness of the work, no attentive reader will be inclined to doubt this. We here quote from a notice that appeared in the New York Tribune at that time.

"Dr. Woods has urged many objections to Swedenborg's claims; the principal of which are, that he rejects a part of the Scriptures; that he taught the existence of an internal or

spiritual sense to the Scriptures; that he claimed to have seen and held open intercourse with angels and spirits for many years; that he taught a doctrine concerning the Trinity, Atonement, Redemption, Regeneration, Resurrection, Heaven, Hell, etc., etc., quite at variance with the doctrine on these subjects which has generally been believed by the mass of professing Christians; that he wrought no miracles; that his doctrine respecting the intercourse of the sexes is immoral and unscriptural. All these, together with many other minor objections urged by Dr. Woods, Professor Bush has taken up and answered in a manner that can hardly fail to command the respect even of those whom his arguments may fail to convince. He does not deny that the doctrines taught by Swedenborg are quite different on nearly all points from those commonly professed by Christians; and he professes himself ready to defend them on rational and Scriptural grounds. He expresses regret that the opponents of Swedenborg's claims to a divine illumination have uniformly shown an unwillingness to grapple with the principles and doctrines announced by him, and to test his claims by the intrinsic reasonableness and truth of these; but that, instead of this, they have endeavored to create an odium against him and his doctrines, by representing the latter as 'differing from what are termed the *orthodox* standards, which we are ready to grant in the outset without argument.' 'But,' he adds, 'we distinctly take our stand in the assertion that the *commonly received* doctrines of the Trinity, Atonement, Justification by Faith alone, Predestination, Resurrection and Regeneration, are intrinsically unscriptural and false, and that a true issue between us and our opponents can only be made upon these points.' We would add, that all who desire to see how Dr. Woods' objections to Swedenborgianism appear when seen by the side of a defence from one who has made himself thoroughly master of the system, cannot do better than procure and read this Reply by Professor Bush."

In 1848, the Professor published a Sermon on "Life: its Origin, Gradations, Forms, and Issues," which attracted a good deal of attention from the learned and scientific, it being an attempt to answer the question so long unanswered, as to the whole subject of *vital action*, whether in man, animals, or

vegetables. This vital prineiple has been variously ascribed to heat, light, eleetrieity, the nervous influence, the immediate aetion of the Deity, etc. The Professor, by the help of Swedenborg's philosophy of influx, was enabled to solve this problem so luminously, and with sueh eopious illustration, that it commanded very considerable attention, and though only a sermon, preached originally in New York, it was afterwards republished in London, with a likeness and biographieal notiee of the author, and passed through three or four editions.

In 1849, January 4th, the Professor was united in seeond marriage with Miss Mary W. Fisher, of New York. His children by this marriage were three,—two sons and a daughter.

In 1850, appeared the "Letters to a Trinitarian; or, the Doetrine of the Tripersonality of Jehovah ineonsistent with the Truth of the Inearnation"—an octavo pamphlet of 138 pages. These Letters were first published, with the exeeption of the one on Atonement, in the "New Chureh Repository" of 1848, a Monthly Magazine eonducted by the author. They were "addressed to a gentleman* of high literary and theologieal repute, though not a clergyman, and whose strong adherence to that form of doetrine known in the Ameriean ehurehes as orthodox evangelieal, rendered him, to [his] mental eye, an impersonation of the peculiar aspeet of the Trinitarian dogma with whieh [he] would eontrast the teachings of the New Chureh." These Letters are remarkable, like all the rest of our author's writings, for their learning and fulness, for their beauty and elearness of style, and for their great eonvineingness. The writer well remembers how deep was the impression produced upon him by their perusal, when a eopy of them was presented to him by the friendly author. We know of *no* book upon the subjeet whieh contains so mueh in so little, and so admirably put. It is now

* Dr. Taylor Lewis, Professor of Greek in the University at New York.

out of print, but the plates are in reserve, and it ought to have a very popular circulation. Among the subjects treated of are The Angel Jehovah, The Divine Humanity, Jehovah-Jesus, The Incarnation, The Glorification, The Atonement, Practical Results.

In 1855, the Professor published a volume of "New Church Miscellanies, or Essays Ecclesiastical, Doctrinal, and Ethical;" being a reprint of articles which originally appeared from his own hand in the "New Church Repository." It is a 12mo. of 372 pages. Among the subjects there discussed are Preaching, The Priesthood, The Order Party and the Liberty Party, Aphorisms on Slavery and Abolition, Pseudo Spiritualism, and Sleep.

In 1857, appeared his noted work — "Priesthood and Clergy unknown to Christianity," 12mo., pp. 168. This was the most radical and unpopular work the Professor ever published. He did not affix his name to it, but gave for authorship the name of "Compaginator." As this work is reviewed at length by another hand, in a separate article of this book, we make no further notice of it here.

One of the most important labors that Prof. Bush ever engaged in was the editing of "The New Church Repository, and Monthly Review: devoted to the Exposition of the Philosophy and Theology taught in the Writings of Emanuel Swedenborg." This work was commenced in January, 1848, and continued through eight years. It was a work of great value and interest, consisting of exposition, discussion, information, reviews, scriptural exegesis, and miscellany. It was learned, dignified, courteous, and high toned. It occupied a place in the New Church that has never been so occupied, before nor since. And a great vacancy have we felt since its suspension. It corresponded somewhat to the London "Intellectual Repository." It was just such a periodical as no one in this country but Prof. Bush could conduct, and was enriched with all his literary and theological wealth. It had a re-

spectable share of correspondents, but after being pushed for the space of eight years, it was compelled to discontinue for want of patronage. Its average number of subscribers was from eight to nine hundred. It netted the Professor, free from all expenses, about two hundred and fifty dollars a year.

It was in this Magazine that the publication of Swedenborg's *Diary* was commenced, translated from the original Latin. Rev. Mr. Smithson, of England, had translated the first volume, and Prof. Bush gave the third and a part of the second, a few articles at a time, in continuous numbers of the Repository.

It was here, also, that many contributors came with their questioning missiles, with their opposition faces, and it was here that the writer himself once buckled on his armor and threw down the gauntlet for the acceptance of the brave Professor. It was about the year 1851. The subject was the long-cherished one of the non-eternity of the hells. At that time I was a Restorationist. I had no idea of encountering the Professor to the extent and fulness that I did; I had only prepared my article at considerable length, read it in private to Mr. Robert Carter, of Cambridge, who then advised me to send it to the Repository. I acted upon this hint. And lo! the batteries were opened with a right good gusto on both sides. We labored for months. Of course we were both victors, and though, a few years after, I was compelled to acknowledge beaten in the main principle of the controversy, yet, *me judice*, and by the Professor's own private acknowledgments since, there were several points in that argument which were never answered, and which *he* at least could not answer. And it may be recorded here, that though the Professor never could see *how* the end of evil was to be accomplished, and never had a positive faith that it would be, yet in his last years his faith on this point was much modified, the sterner holds of it relaxed, and he was far from considering it a settled and undisputed point.

In all my relations with the Professor, there always prevailed the utmost courtesy and good feeling, and we could still differ and be friends. I was attracted by his simplicity, but tremendously afraid of his learning. And sometimes, I think, he dreaded my abstract and metaphysical pugnacity. "It is doubtless inexpedient for me to glory, I will come to visions and" ——— revelations yet unknown. I record it because the Professor himself was interested in it; and whether it grew out of our hostile relations, or our mutual victories, or his or my particular warfare, or has relation to something yet in the future, it was certainly a very formidable presentation, and if it were *fired off*, according to its manifest character and capacity, it were certainly enough to awake any sleeper, and arouse him from his death-like slumbers. It was a huge, enormous *brass cannon*, full eight feet in length, of tremendous bore, on a correspondingly heavy brass carriage, with great brass wheels, and the name of PROF. BUSH, in large capitals, printed on the top of it! I had never seen such a cannon before — so heavy a cannon and so great. I delivered it to the Professor — not the cannon, but the vision of it — and with all his skill in symbolism and ancient prophecy, he confessed he could not interpret it, unless it meant *the whole gist of our controversy fired off in the pages of the Repository!*

To come back again to facts and realities, the Professor was ever considered, by those who knew him, as a marvel of simplicity, truthfulness, and scholarship. He stood head and shoulders above every other man in the New Church in this country, if not in the world. Though when I make this remark, I am aware it is liable to misunderstanding, and may excite an unreasonable prejudice. But if ripe and unexampled scholarship, (I mean, of course, in the New Church) the mastery of several languages, the highest proficiency in Oriental and Biblical literature, antiquities, and history in general; a general information in almost every branch of human learning, besides being an elegant and

accomplished writer, taking rank side by side with the best and most reputable authors of our own day; and also, a preacher and a lecturer of acknowledged power and ability wherever known; — if all this, in connection with his indomitable industry, his voluminous publications, standard works even now, both in and out of the New Church; and his acknowledged acquaintance and thoroughness in the New Church theology itself, with his great efficiency in the church on both continents;—if all this can place one above his fellows in any measure, then did he truly stand *head and shoulders above us all.*

Here it may be remarked, too, what a correspondent has very truly suggested, concerning his dignity of bearing and his real greatness, "compared with such men as the Beechers, the Huntingtons, and the many other theological celebrities of the day, who, while their faces would seem to be turned somewhat towards the New Jerusalem, yet from whatever defects or motives, cannot reflect from it more than an uncertain and bewildering light on the Christian world around them." The influence of Professor Bush, both by his labors and example, will continue to be felt long after all the disturbances which have served somewhat to obscure and obstruct it, have passed away. "The world is already indebted to it for much that is bringing it into a state of greater light and freedom, and the time will surely come when it will be felt with daily increasing strength and power. The labors of Professor Bush, like the labors of Clowes, and Hartley, and Tafel, will be hereafter regarded as of unspeakable value by all who are sincerely desirous of learning the truth. How profitless, how ridiculous, how totally insignificant, are the narrow-minded bickerings and unmeaning controversies which now disturb the peace and harmony of the church, compared with the dignified labors of the men whose names I have just mentioned! * * * It was this unfortunate, this uncharitable spirit, that alienated the minds of

some New Churchmen from Professor Bush, and which, when he felt that estrangement, must have alienated, although we have reason to believe not to the same degree, his mind from them. What a grave rebuke might the writer of his life administer to all New Churchmen who indulge in this spirit, whether learned or unlearned, whether in the convention or out of it."*

It may be mentioned also in this connection, how very conscious the Professor was of the unpopularity of many of his views in his own church, and yet how conscientiously he sacrificed his private interests to them. We quote from a letter of his addressed to the above correspondent.

"I have been aware from the outset, that my sentiments, such as they are, would throw me out of the sympathies of a great portion of the church, and yet the consciousness of this fact has never had the slightest influence in shaking my confidence in the substantial truth of the principles I have advocated. Consequently the adverse opinion of the church and the world combined leaves me unmoved in my position.

My grand conviction is, that under the existing order of things, the *mass of the church* is released or discharged from the duty of contributing to build up the spiritual life of the general body. The work is taken out of their hands by a separate and distinct class [the clergy] for which I find no authority as it relates to the New Church."

To the same correspondent he writes: —

"I am inclined to think that you would not on the whole gain much by forsaking your quiet *retiracy* among the mountains for a position nearer the centre of New Church life in our country. I find a lack of the love element among professed New Church men. They are strong in truth, but weak in charity. However, I manage to live with them, and they with me."

We should like to go further into the character of our subject, but we cannot. We would not in the least

* A. J. Cline.

attempt to idolize or exaggerate either his greatness or his goodness. He would rebuke us severely if we did. He was a very humble man, and we would speak only truthfully of him.

Of course the Professor had faults. It would be surprising if such a man had not *peculiar* faults. But we cannot enumerate them, not being sufficiently intimate with his personal history to pronounce a verdict. Thankfully, humbly, do we pass them over in silence; and if no other hand offers to present them for charitable inspection, instruction, and admonition, let not ours venture upon the hallowed ground. For we feel that the very faults of such a man (his character being more fully portrayed in the friendly contributions which follow this brief notice) introduce us to consecrated memories. While, however, we had not much intimate *personal* connection with him, and cannot speak of him as a man in the privacies of his own more immediate life, we knew him well as a writer, and would here fain speak of one characteristic which sometimes, to our eye as well as to that of others, took the quality of a fault with him. It was his great *positiveness*, with which he would sometimes bear down upon an opponent, or in the pursuit of his own theme, greater than the evidence would warrant. He had a tremendous will, though not what is ordinarily called obstinate; and when once set in any particular direction, like a ship at full speed, with all sails set, and every literary rope strained to its utmost tension, he would press on in his course with the most persevering assurance: — an assurance, we have thought sometimes, not fully felt in the reason, but very determinedly so in the will. This was a weakness. He seemed to be aware of it himself, in his moments of reflection, and thus speaks of it in a letter to a friend.

"If you continue to write, I shall probably continue to read, but the encouragement, I fear, is rather poor for making any impression. I suppose we are constituted differently. My mind is more of the *affirmative*

order. When the general evidence of Swedenborg's illumination is satisfactory, as it is, I am afraid to venture into the region of *negations*. This is no doubt a sign of a certain mental weakness, to which I frankly own up, and am willing to avow it before the world. At the same time I do not consider myself a *blind* receiver of any body's *ipsi dixits*. But in this case my head and my heart are both *entirely satisfied*," etc.

Here is, undoubtedly, a trait of commendable modesty, and at the same time a source of over-confidence which may sometimes run into the fault alluded to. But we merely mention it, as one which we have sometimes been made to feel ourself, and which others have realized under the same pressure.

It has been truly said, in some of the articles which follow, that the Professor was a man of *prayer*. I am happy to bear testimony to this quality of his character. I have had conversations with him on this subject, and can relate a pleasant incident. His prayers were very earnest and fervent. Both in public and in private, he deeply felt the need of this exercise, and was not at all satisfied with the so exclusive use of the Lord's prayer in many New Church worshipping assemblies. He enjoyed, and was inspired with, extemporaneous prayer. He felt that his wants were *specific* as well as general, and though no one could understand better than he the folly of dictation, and selfish importunity for particular blessings, thinking thereby to change the Lord's will, yet he did understand the inspiration from the Lord of *all true* prayer, particular as well as general. And he delighted to indulge in it. He knew that God could answer what He himself inspired, without any change at all. And he knew that the Lord was glad to *give* his children prayer. He would get up sometimes even in the night, and go away to another room, and pray so earnestly and loudly, that his wife, not knowing the cause of his utterances, and thinking that some trouble had befallen him, would become alarmed for his safety, and go seek-

ing him. "Leave me alone, leave me alone, a little while," he would say, "and I will be back soon."

I once wrote and preached a sermon on Charity, the Bond of Perfectness. The Professor afterwards had it read, one Sunday when he was sick, at his church in Brooklyn. Meeting him a few days after — "Well," said he, "you have told us what charity is, and how good it is, but you havn't told us sufficiently how to promote it. I have been wanting to speak to you about it. Now, how do you think charity can be best promoted? What particular means, more than another?" I looked him in the face, being rather unprepared for so sudden a question, and, said I, "perhaps you may be thinking of some particular means that don't occur to me now." "Well," said he, "what do you think?" After naming several things — "all very well," said he, "but you havn't named what I mean yet. I mean prayer." Then he went on to describe how important prayer was for every thing, and particularly for the promotion of brotherly love and charity. He dwelt especially upon the importance of breaking down the self-hood in audience with the Deity, coming into humiliation thus before God, and by confessions, supplications and strivings, bringing into our hearts the quality of the infinite Father — of universal love and unity, and so doing that very thing in private which we ought always to do in public, and in all our daily intercourse with our fellow men! For, if the prayer is true and sincere, or in so far as it *is* a prayer, there is, flowing into the heart at these times, the spirit that *unites the universe*, — that *shames* all domination and conceit, — that crushes under foot all private interests, — that says to all hatred, pride, vanity, ill-will, "Get thee behind me, Satan; thou art an offence unto me," — and that causes happiness, and love, and joy, to overspread all faces and to rule in all hearts.

I went immediately home to my boarding place in New York, and wrote a sermon from John xvii. 20, 21, 26: — "Means for the Promotion of Brotherly Love

and Charity." In the conclusion, I introduced this matter of prayer. As it happened, the Professor came into my room the very day I finished it, and I read it to him. Never shall I forget the simple satisfaction he appeared to feel in thus hearing his own ideas so expressed by another. It was the last time but one, I think, that I ever saw him. I saw then, too plainly, the pale seal of death upon his face, and heard the hollow, premonitory cough. In the course of our conversation, I happened to remark upon the answer to prayer, long after we have forgotten the prayer, and even forgotten that we asked for this or that particular blessing;—and that we are only brought to remembrance of the prayer, sometimes, by the unexpected bestowment of the blessing. "Yes," said he, "and thus we are really taken better care of than we take of ourselves."

I was with him in the desk the last day he ever entered a pulpit. It was Sunday, Feb. 6th, 1859, on the occasion of the dedication of the New Jerusalem house of worship, in 35th street, New York. He preached in the evening of that day, for the last time of his life. His subject was "New Church Life," from Eph. iv. 16—a fitting theme for the end of all his preaching. Little did any of us then think that this was his last appearance in a pulpit.

The last public work that the Professor was engaged in was the preparation of an "Exposition of the Four Gospels, according to the Internal Sense, as unfolded by Swedenborg, and classified and arranged by Rev. John Clowes; with Additional Notes and Illustrations, Critical and Explanatory." These additions had a prevailing reference to the clearer determination of the spiritual sense. A portion of the work was devoted to the harmonizing of certain important apparent discrepancies in the Evangelical narratives. The critical notes, instead of being confined to the criticism of the text, embraced copious extracts from Swedenborg himself, and from various New Church writers, "calculated

to conduct the reader into the deeper recesses of the Inspired Word." It was published in numbers. It promised to be a very valuable work, but only three numbers appeared, when its gifted author was arrested in his labors by the progress of disease, and was obliged to quit all and retire to the country. This was in April, 1859. He moved to Rochester, N. Y. His chief motive was a recovery of his health ; but he hoped, also, that in due time a way would be open to preach the Gospel there to any who should desire it. He went on to a farm which was kindly offered him by a cousin of his, Capt. Harding, connected with which was a beautiful cottage, and every surrounding which might minister to the sense of beauty, or the comfort of the physical frame. The following extract from a letter to a friend at that time shows something of his expectations in a worldly point of view.

"I am living on a little farm of sixteen acres of most excellent land, which I have had stocked with first rate crops, and it is from this source we expect to pay our rent, $350. We have a grand orchard with grand prospects. Probably we shall have about five hundred barrels of choice grafted apples, which will of itself make quite an item of income. Thus far all has been *outgo*, and I am getting near the end of my rope. But the Lord will provide."

Alas, how true it was that he was getting near also to the end of his days! The grand orchard, the rich crops — he was going to the fairer harvest of another world! He writes also at this time: — "My health is very much impaired — indeed I may say pretty completely broken down. The grand difficulty is probably an organic disease of the heart, but secondary to this is a most astonishing weakness of the limbs, so that walking a few times across the room overcomes me with fatigue. I can scarcely make any exertion, and am obliged to sit still most of the day. I have not been able to resume my studies and writings, and it is uncertain whether I ever shall be."

It was some time before this, however, that his health began to decline. As nearly as we can gather, the following particulars, furnished by a lady friend who took them down from his widow, contain the history of his sickness and death. During the winter and spring of 1848, he experienced very serious symptoms, and was troubled by a racking cough. But during the summer and fall, he seemed to gain his accustomed health. In midwinter, however, he took cold, and while at Syracuse, whither he went to marry a couple, an ulcer appeared under the arm. On his return, a cough set in. It was by the advice of physicians, as well as what appeared to be his own necessities, that he removed to Rochester, sanguine that he should recover his health and complete his work. He anticipated working in his garden for exercise, and laboring on the Commentary he had commenced, as he could bear it. But after reaching his rural home, he never opened any book but the Divine Word, Thomas a' Kempis, and the Village Hymns. It was his habit during his life, after family worship, to read the Word in the original. This he continued till within six weeks of his departure. His life-long habit of earnest prayer seemed to increase as he neared the Celestial City. He would often fall on his knees and wrestle with God like Jacob of old. He always greeted his friends with cordiality, and fully appreciated the great kindness that was shown him and his family, both by those of the New and the Old Church. On looking out one day upon the trees, hanging full of blossoms, he said — "I see the blossoms, but I shall be laid away before the fruit ripens."

He often repeated — "He hath weakened my strength in the way." He had great faith in the power of prayer, and once remarked — "If our New Church people were like the Old, and would get together and pray, I think my life might be lengthened;" — and then alluded to the fifteen years added to Jeremiah's life. He had no shrinking from death,

but dreaded the final struggle. He spoke cheerfully of his departure, with those who called, but avoided the subject in the presence of those to whom it was agony. When some one spoke of the swelling of his feet, he said it gave him satisfaction as an evidence that he was nearing the other world, but that when he thought of his family, he felt otherwise.

During his sickness he would often repeat verses from Scripture in the original Hebrew, but would correct himself for the sake of those present, and then repeat them in English.

His physicians were full of kindness and devotion to the last, and it was his express desire that grateful mention should be made of this.

When asked if he regretted having left the city of Brooklyn, he replied — "No, this is the place for me to die in, and Mount Hope the place to rest."

He was confined to his bed only three weeks. He had for a number of years wished to make Elmwood Cottage, (this abode at Rochester) his home. An aunt and a cousin of his had died in the room which Professor and Mrs. Bush proposed to take as their sleeping-room. On learning this fact, Mrs. Bush changed her plan, taking this room for his study, and a chamber above for his sleeping-room, from an undefined dread that if he slept in that fatal room he would be more likely to die there. So she arranged it for his study, and did her utmost to give it a bright and cheerful aspect. But the Divine Will had ordered it otherwise. As he became obliged to climb up stairs on his hands and knees, she thought it best for him to sleep on a sofa-bedstead in the study, till he gained strength. And there he slept his last sleep, in the very spot where she had determined he should not even lay himself down to rest even for a night, lest peradventure there might be some fatality about it.

A medical gentleman residing in one of the Western cities, who chanced to be in Rochester a short time before the death of Professor Bush, writes as follows: —

"At the request of an eminent consulting physician, and in company with him, I visited Professor Bush a few days before he changed worlds. We found him very prostrate, but so calm, placid, and peaceful was his every feature that, to me, it seemed as if that peace which the world knoweth not of was radiating from the inmost of his spirit, and manifesting itself through every lineament.

"Making my words few as possible, I told him that myself and family had become deeply interested in his writings, and that we felt the keenest disappointment at his pen having fallen before he could finish his exegetical and explanatory comments on the Gospels.

"I can never forget how the languid face and eye lighted up with an expression which words have no power to describe. Thanking me, he said he received many similar expressions of regret from many quarters, and that to him it was a great trial to be obliged to lay aside the pleasing task, when having gone only about half through Matthew.

"At the close of the examination, the consulting physician gave an unfavorable prognosis, in very unequivocal terms, and afterward offered a half apology for his plainness. 'Thank you, doctor,' said the Professor. 'It's all right; and besides, I am so happily prepared for any issue. I feel that my work is done.' He expressed a desire to go, but added, 'I must be quiet, and wait till the end.'"

Ten days before he passed away, he requested to be left for a time alone. After about half an hour he called his wife to kneel down, telling her that he had received his white robe. He wished her to listen, that she might catch the heavenly music that filled his ears, and that continued till the last. When taking his leave of a physician who was to be married, he said—"He is going to take a bride upon earth; I am going to await mine in heaven." The day before his departure, which was the Sabbath, he was so comfortable that he said that but for his extreme weakness

he should be able to sit up and lead the family devotions. He continued comfortable till evening, when a friend came to sit with him. His wife had not left him at night, but he urged her to go and get some rest. When she returned at three in the morning, he begged her never to leave him for another moment. He grew oppressed for breath, and the doors and windows were thrown open. In the morning he requested his wife to lead the family devotions, but grief rendered her unequal to the task. A friend being present, he told her that she might be surprised that he had no ecstasies, but that he had lived the life of the New Church, and still cherished those doctrines.

About nine, he complained of suffocation, and wished to be lifted, that he might cough. But the rattling continued. He, however, had no idea what it meant. He told his wife she must not be alone with him again. He dozed at intervals during the day. He inquired of the friend with them concerning other death-beds. At three, when the doctor came, he inquired the meaning of the rattling, and whether he could not quiet it. He left some medicine, but left word with some one that he could not last but a few hours. He called his wife, saying — "I am afraid the doctor thinks I shall not live till morning." "No, Feggie," she replied, calling him by his pet name, "You are not afraid; 'Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me.' He said — "Remember my request, Mary. When you see that I am near the last moment, for my sake and the children's, keep as calm as possible." As evening approached, he was restless, and wished all the family to be near him. At about dusk, his articulation grew indistinct. When it came George's hour for retiring, (his eldest son, of nine years) he wished him called. He took him by the hand, kissed him, told him to be a good boy, and kind and affectionate to his mother and sister. And when he was

old enough, he wished him to read the New Church writings, for, he said, *they are true*. Then he kissed him good night, saying, "If I don't meet you again on earth, live so that I shall meet you in heaven." He then requested his wife to kneel down and repeat the Lord's prayer, and then, placing her hand on his head, to repeat the baptismal blessing. "The Lord bless thee and keep thee; the Lord make his face to shine upon thee and be gracious unto thee; the Lord lift up his countenance upon thee and give thee peace." He regretted during the day that there was no minister sufficiently near to administer the sacrament of the Lord's supper. About twenty minutes before his departure, September 19, 1859, the friend who was to sit with him arrived. He was dozing, but on awakening, gave him his hand and thanked him for coming. He wished all others but his wife to seek rest. He then motioned his wife to sit by him, and partly resting on her lap, said, "There, let it be so." A moment after, he opened his eyes, and looked at her. Then they became fixed, and he closed them himself, and after a feeble gasp, passed away.

* * * * *

Yes, passed away! He did not die,
Only as heavenly spirits fly
Up to that higher world of God,
By angels and by scholars trod,
To learn forever there
Truths beauteous and fair,
Freed from defilements of this sinful earth,
Shining resplendent in the second birth!

Brave, sainted one! what riches now —
What honors crown thy laureled brow,
What glories, to thy wondering eyes,
Repay for all earth's sacrifice
Of place and power and pelf,
Of nature's pride and self,
While thy freed spirit, sanctified and blest,
Mounts ever upward to its heavenly rest!

O saint, O scholar, hail to thee!
Thy white-robed immortality —
Blest vision of thy dying eyes,
Befits thee well in Paradise,
Where truth and goodness meet
In worship at the feet
Of thy dear Lord whom thou didst serve so well,
In labors more than feeble verse can tell.

Triumphant spirit! star of light!
Far, far from all these shades of night,
From earthly woes and sorrows free,
Its cares, its want, its poverty, —
The riches of the Lord,
The glories of his Word,
Shine their fulfilment in thy sacred soul,
And through thy spirit-home sublimely roll.

And wilt thou not, O brave and dear!
Still be a powerful presence here?
Still cause the church on earth to feel,
As erst to error thou didst deal,
For Freedom's holy cause,
For God's eternal laws,
Strong, stalwart blows which truth will ever own,
Priestcraft and kingcraft trembling on their throne?

Servant and soldier of the Lord,
And graceful scholar of his Word,
Farewell and hail! Thy bright career
Shall in full glory now appear,
Shall bid thee ever rise
To learning's brighter skies,
Where heavenly science grows for such as thee,
In God's eternal University!

The disease which caused the death of Prof. Bush, was an organic disease of the liver, which the physician believed to be a granular degeneration of that organ. It is one of the most common of the fatal diseases of the liver in temperate climates. It caused the abdominal dropsy, which was one of the most prominent symptoms of this case. The general debility which always attends this disease, also existed, and as usual, was the immediate cause of death.

The disease of the liver was complicated with another — ulceration of the bowels. The mucous membrane was very much affected, and diseased throughout.

During the last sickness, as also after his death, (it is a source of pleasure to record) all his friends, the Old Church ones as well as the New, came forward with the utmost readiness, offering every attention to the bereaved widow and children, and defraying the entire expenses of the funeral. And the widow will ever cherish in most grateful remembrance all this generous kindness to a stranger. The name of Dr. Bigler, in particular, is named with affection.

EXTRACTS

FROM AN OLD JOURNAL OF PROF. BUSH.

[The following extracts are from the only Journal ever kept by the Professor, and contains a record of his spiritual and religious experience from 1821 to 1823, while under the "Orthodox" faith. In his later years, he never kept a journal, not having any time for it. What follows is in many respects very interesting. We have omitted much, on account of its sameness and daily repetition, but sufficient is given of the most important passages to show the exercises of his mind at this time — his religious faith, his strugglings, his convictions of sin, his dark and dreadful conflicts, his hours of brightness and exultation, and his firm and steady reliance on a "crucified Redeemer." The New Church reader will of course perceive a tendency to exaggeration of certain states of feeling, and of sensible horror and delight, as tests of the Christian character, which, when submitted to the severe analysis of the "Heavenly Doctrines," cannot have that importance which is sometimes attached to them. Still, in these records of experience, we gain a very satisfactory glance at the deep piety of our worthy friend, and are led to honor the faith and the church from which was imported into our ranks so illustrious an example of all that is godly, noble, and of good report.]

June, 1821. — I am firmly persuaded of the advantages of keeping a register of the various exercises of our minds from time to time, as also of the different providential occurrences that may take place in regard to us. Were it not for my habits of indolence (to my shame be it spoken) I might now have possessed a connected history of my inner self, ever since the time

when religion began to occupy my serious attention and exercise a predominance over me. As it is, I can barely look over a kind of waste, excepting some little space that I kept a journal, with scarce any definite perception of the real nature of my experience. I can do little more than recollect fragments of feeling, and parts of spiritual perceptions. With the help of Heaven I will endeavor to amend in this respect, and treasure up in somewhat of a connected manner the train of religious impressions of which I may be conscious. And I anticipate this good effect at least: it will incite me to deeper self-scrutiny, a duty in which I have been vastly negligent heretofore.

May 15. — For the two or three past weeks, the nature of my duties has been such that I have had little time to devote to the registering of what has passed in my thoughts and my heart in that time. One deep impression I will mention. He that looks to possess the peace of God, is in more danger from his friends than from strangers or even enemies, should he chance to have any. To say nothing of my own real character, I find a wrong state of things around me. There is not the spiritual converse, and the meek heavenly deportment which might be expected in Christians, and which I think I should love. And how does it operate upon me? Thus: — I cannot but suppose that these persons are true believers *at bottom*, and if they are so often in a mood to promote light conversation, why should I not, at least once in a while, join in with their cheerful talk? I *know* I am not very pious, and why assume an air that would lead people to think me so? Now this is all wrong and rotten at the core. In the first place it is doing violence to convictions of duty; in the next place it is stumbling others, perhaps, just as some are stumbling me; thirdly, I have nothing to do with other people's opinion about my piety. My business is between my own secret soul and the Searcher of hearts, and I am required — and through grace it shall be my aim — to

come out and be separate, and have my conversation in heaven, and mind the things that are above.

June 26. — Have recently had some severe trials of mind, which I think have resulted in giving me more stability in trusting on Christ. The tossing surges seem to heave me upon the rock. Oh, let me be ever humble, meek, teachable! I am a miserable novice; let it be my continual prayer that Jesus would instruct me still further in the knowledge of himself and his salvation.

July 13. — Prostrated again. I have been so wofully remiss in looking at my spiritual concerns during a week or two past, that I scarce know where I am. There is no safety, I am persuaded, in being content with the mere stated performance of devotional duties, however punctual we may be in them. There must be an *intention* of mind constantly, a living upon the stretch, a perpetual cherishing of holy desires, or the lively impressions of divine things will subside, and ere we are aware we are in darkness.

25. — Have had a little reviving in my bondage. Shortly after penning my last *mem.* the pleasant light of the Lord's countenance seemed to shine in upon me. It might have been delusion, but I think I can perceive that of late my seasons of enjoyment are more satisfactory in point of genuineness — that they savor more of the Gospel and less of the flesh. I think I love holiness, and should be happy in a holy heaven and no other. But I am sadly defective in respect to self-denial and exercising control over my thoughts. There is an inefficiency about me of which I am ashamed, and which is totally unworthy of one called by the holy calling of the Gospel. Another thing is peculiar in my character; I am not *natural.* My mind has but little plain, unaffected, *natural* sense. My thoughts, my style of writing, and all my conversation and extempore exercises, are tinctured with a certain prim, starch manner, which is very remote from the easy simplicity of the true Gospel of Christ. And

it makes people stare too, which revolts my sensibility. This whole thing, however, is rather an infirmity than a sin, but I wish and will try to have it cured.

Aug. 17. — If God in his unbounded mercy deigns to hear my petitions, the way he takes to answer them is wonderful. My soul is disquieted within me, and my judgment seems to be passed over from my God. He makes me to possess the sins of my youth in a manner that overcomes me with fear. Is this in kindness or in wrath? Must it not be his wrath when I find no perceptible yielding to the righteous will of my Sovereign — when my heart seems to be even disaffected with the humbling terms of the Gospel, and is not all moved by the matchless love of the Lord, the Savior. If I could but see the true evil of sin in itself, and thus repent of it, my soul would not be so devoid of hope. Has that awful scene of guilt (1819) so well registered in memory and recollected with remorse every day, lost for me the favor of God, and sealed my state forever? O, most merciful God! here I am in my iniquity and weakness. Cast a kind eye upon me and let me live for thy name's sake, taking all the glory to thyself forever more. Amen.

18. — Thanks to the mercy of God, my peace seems to be somewhat restored. The principle source of my distress yesterday was that I could not perceive that I had any complacency in God, any sorrow for sin, any hatred of it, or any faith in Christ. Indeed my greatest burthen was that my heart liked not the way of salvation by the merits of another, that there was a secret but active disaffection with the humbling terms of the Gospel. My pain of mind led me to very earnest prayer and weeping before the mercy-seat. By degrees the clouds seemed to break away, and a humble trust in Christ to spring up. I think I was made to be sorry for my base sentiments in regard to the precious salvation of this wonderful Saviour. At present, my mind is in a comfortable frame, and I can pray sincerely. I think that the Gospel mode of mercy may have its due

influence upon my native pride and bring it all to the dust.

24. — *Evening.* — With emotions of unfeigned humility and with due jealousy over my evil heart of unbelief, I would gratefully record to the praise of Sovereign Grace what I conceive to be a remarkable manifestation of my Saviour's peace to my soul this day. In the morning I was depressed, gloomy, and wellnigh upon despair. I could get hold of nothing, so to speak, but hell. I was conscious to myself of having precisely that frame of spirit which required nothing but the deposition of my body to be converted into the character of the lost. In this deplorable, awful state, I cried earnestly for mercy. Still darkness remained, and in that state I went to church, occasionally lifting up my soul in inward prayer for mercy. But I was dull during all the exercises. After returning to my room, I again poured out my prayers at the throne of grace. And one thing was peculiarly noticeable in this state. My impression was that nothing but a direct signal display of the glorious character of God could remove my burden and darkness. But, oh, how unsearchable are his ways! My soul was sweetly commanded into peace, and yet it was not by that overbearing glory that I anticipated, if I was to behold any thing, but by powerfully inclining my heart to believe in the precious truth He had spoken of His Son, and His Son of Himself. I had before had hard thoughts of Christ. I thought I did not, could not love him, because his gospel was so humbling to my self-sufficiency, and my silly notion was that God must first reveal himself and thus subdue my pride, and then I should embrace Jesus of course. But it was not so. Christ was prominently presented to my soul, and my affections were engaged in a manner that words cannot tell. Oh, that there were a heart in me to bless this inestimable Jesus according to his dues at my hand! To think that he should deign to look with pity on such a wretch, and grant me such a precious relief, and

at the very time when every thing foul and devilish was rankling within me, oh, 'tis adorable! But God will honor his Gospel, and exalt his Son. Let him do it — even so — Amen. "He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake." And this is the only account that can be given of it by men or angels.

Dec. 12. — *Communion Sabbath.* — More than usually, an interesting time. Considerable fervor in prayer before the services. During the actual participation in the sacrament, my mind seemed to be kept in a steadiness of serene contemplation which I know not I ever enjoyed before on such an occasion. I really think it did please the good Lord in infinite mercy to afford somewhat of an acceptable disposition to dedicate myself wholly to Christ. Indeed such were my views of the surpassing love and grace of this precious Saviour, that He seemed rather to devote himself *to me* than I *to him.* There was no impression of *doing him a service*, but it appeared an unspeakable mercy to be allowed to cast myself as a poor beggar at his feet.

Jan. 1, 1822. — Another year gone by! * * * In the duty of bringing the body into subjection and inuring myself to all kinds of self-denial, I am sensible of heinous omissions. I am far too liable to indulge my appetites to a wrong degree, and especially those "lusts of the mind" which, under a more innocent guise, do as truly war against the life of grace as any animal propensity that besets our nature — I mean a carnal thirst for all kinds of knowledge — an extensive critical acquaintance with the Scriptures — a vain predilection for certain qualities of style, etc., in my own writing and others. All which are continually misleading me with the idea of their utility. I hope this charm will be broken. I begin to be awake to a sense of my bondage, for which I would be thankful.

Jan. 12. — Alas! how little I know of the true Christian's life. I had no idea, I find, till of late, that the way to heaven was so much up-hill. But even now

it is rather with me a conviction that such is the fact, than an actual conscious climbing the steep. My difficulty is that I have so little spirit for the struggle.

June 12. — What an untiring intensity of spirit required to keep the conscience free of accusations and the soul at peace in a humble nearness to God! How easily are we blinded as to what it is to walk humbly with God! — I find that my systematic studies in theology have a wonderful deadening influence on my feelings. In studying the origin and nature of sin, and speculating upon the thousand points of difficulty connected with the subject, I seem to lose all affecting sense of the true character of this evil, and forget that I am a sinner, and as such exposed to its curse, unless the free grace of Christ interpose.

Aug. 25. — For several days past have been favored with considerable of a relish of divine things. The particular department of theology on which I have been engaged, the person of Christ, has been a source of peculiar sweetness to me. I find my comfort generally rise in proportion to the clearness of my notions of doctrinal truth. I am becoming more and more convinced that every duty performed with sincerity and humility meets a present reward. God forgets no labor of love. Let a man once get into the spirit of duty, and he will find it to be well with him, if not at the time, yet afterwards. And I think I have sometimes felt one prayer to draw a blessing of a week long after it.

Oct. 30. — After a good deal of deliberation I have at length concluded to accept an appointment lately made known to me, and spend a year as tutor of New Jersey College. The reasons which have principally led me to take the office, are, 1. The present state of the College. It has no President. The faculty are most of them young. The students are many of them wild and thoughtless young men, and the station seems to claim my services if consistent with other duties. 2. I am in great need of the compensation,

which is liberal, and will raise me out of my present dependence (with which, however, I am not discontented) and probably afford me considerable facilities for going out into the world, if that is the course Providence designs for me. If not, 3. I shall be in a situation where I shall probably enjoy eminent advantages to fit myself for a studious life. At any rate the revival of a considerable portion of my classical knowledge will be of no disservice to me. Especially as, 4. I am now pretty far advanced in my theological pursuits, and the interruption can be better afforded than at an earlier stage. On the whole, I think that without any serious detriment to my main object, I can undertake this business, and be licensed and go forth into the church as soon as I otherwise should, and that, too, under many advantages of a pecuniary kind.

Nov. 30. — Heard a sermon from Mr. L—— to-day, with which I was grieved more than edified. How utterly vain are all mere moral suasions and ethical essays towards converting a soul, full of sin, to God! The *Gospel* is the power of God unto salvation. Indeed, I should be much surer of producing morality, supposing I expected nothing more, by preaching Christ, than by holding up pictures of vice or virtue either. *Vice* and *virtue* are not words with which the minister of Christ has much to do. *Sin* and *holiness* are his terms.

Dec. 30. — I find myself led away far from the cross by my excessive thirst for knowledge. I have been enabled to see that the true knowledge of Jesus Christ embraces within itself about all that is absolutely necessary, yet there is a morbid insatiable longing after an acquaintance with men's thoughts, that really amounts to little value, cleaving to corrupt nature. I am much impeded by it in my spiritual walk, and it moreover defiles my conscience; for I believe there is as much sin in gratifying this propensity to an undue degree, as that of avarice or any sensual pleasure.

The mischief, however, is that the intrinsic dignity and the adventitious use of learning blinds us to the sin of seeking it. I am seriously thinking of making an entire revolution in my habits in this respect, through grace, without which I shall effect nothing. I pray God to direct me both what to acquire and what to pass by.

Feb. 9. — My whole life I find to be a continued argument of my depravity — of the deep, the awful hold which sin has taken of my heart. The daily tenor of my walk, alas! is carnal, tending earthwards, or more properly, hellwards. And I know it all the while. I can see that the love of Christ does not rule in my soul, as it should, and from time to time I have some half-relentings, and feeble vows to do better. But the wound is not probed to the bottom; my resolutions are made in my own strength, and it requires but a day to hurl me back again to my utmost distance from God. I do not know how to reconcile this with the Scripture account of true grace. I do not find this in the lives of the sacred worthies. Not but that they were beset with sins, and many times worsted in the conflict. But then theirs *was* a conflict. In my case it appears a perpetual succumbency. No vigorous yet humble efforts to get deeply versed in the true nature and workings of sin, and throw off its horrid dominion. This cannot be right. And though sin has blinded me so that I see it not, there must be a vileness, a rottenness, a guilt about a heart that lives not by grace drawn from Jesus, which would cause my knees to shake were it disclosed. Yet, when under some sense of all this I set about the work of repentance and earnest prayer, I am so easily diverted from my purpose, or so prematurely lay hold of peace soon to be relinquished, that it appears to be laboring in the fire, and leaves me continually beginning, thus answering to the description in the Scriptures, of those who were ever learning and never coming to the knowledge of the truth. How will it end? how will it end?

March 9. — I am at a great loss in what light to view myself. I am not void of hope; I am not peculiarly cast down; religion in its many bearings has much hold upon my thoughts, but I have yet very little positive feeling on the subject. I find not a strong current of affection bearing me on towards Christ and the things of his kingdom. I am fully aware that lively or dull frames are an inadequate test of our true character, which is ascertained mainly by the settled aim and practice of the life, but there appears still to be a degree of actual joyous emotion necessary in order to the proper and profitable discharge of duty; at least that prevailing peace and calm of the soul which arises from a good conscience. Here is my main defect. My state of piety is not commensurate with my knowledge, and thus a slight deficiency brings disquiet to the conscience. My right principles go not out in act. I am too much of a passive receiver of truth, even practical truth, omitting those vigorous deeds of self-denial and duty which are needful in order to bring my grace (if I have any) up to my knowledge. I am sensible of having overlooked the vast importance of symmetry and proportion in the growth of Christian tempers.

June 12, 1823. — My birthday. Twenty-eight years elapsed; about six since I hope the Spirit of God arrested my heart effectually. In that time my attainments in spirituals are extremely small, although I have been in the way of acquiring considerable speculative knowledge.

Since this day twelvemonth, I scarce know how to estimate the time. In experience I seem to myself to have acquired more clear and enlarged views of the Gospel, but to have had less joyous feeling than at other times. I am sensible of seeing deeper into Christianity as a practical system, and am less led away by popular notions and errors in deportment than formerly, but that my own example has conformed to my views, I dare not say. My principal defect is in *slightness.*

The work does not plough up my soul as it ought. Self-denial, the chief mark of a Christian, is but weak in me.

June 28. — Set apart this day for especial fasting and prayer, as my state for some time past has been thriftless and languishing. The season has on the whole been profitable, though owing probably somewhat to exhaustion, I have not much impression on my mind at present. But I have learned, I think, on former occasions, that the good effects of such seasons have not sensibly appeared till afterwards, when it was evident that they resulted in giving more *fixedness* to the heart, and in settling the whole soul upon God. I have this day been led to think that my prayers have not sufficiently abounded in *confession* — the hint was received from reading attentively the remarkable prayer in Nehem. c. 9.

July 27. — For some time past, the Lord my Saviour has held a lamentably low place in my thoughts and love. Whether it be from the recoiling of guilt, or from remiss thoughts, or from confining my reading principally to the Old Testament, in some way or other he has seemed to die away from my affectionate regards, and consequently my soul has been barren. Alas! how backward am I to effort and activity in my spiritual business! If I have any besetting sin it is spiritual sloth. I do not stir up myself to take hold on God. It seems that I am afraid of *losing* the time that is spent in devotion, especially when I am not favored with much liberty of petition. Judgment and experience tell me that at such times I ought to esteem every thing else as nothing, till I am brought to a right and pious frame. I am quite sure, as poor and miserable as my prayers have ever been, that I never have lost any thing by the time spent in the duty. I have never prospered the less. Let this be improved.

September 6. — A good and profitable day. Fasted wholly, from evening to evening, and was frequent and fervent in prayer. I was enabled, in some degree, to

plead for spiritual blessings, not merely on the ground of my great need, but because God had promised them, and engaged himself long before I was born, to grant me with Christ all needed blessings. It is sweet thus to get hold of the covenant. It infuses a wonderful energy into prayer to plead the eternal love and purpose of the Father. The view of my ministerial work in prospect afforded matter for much earnest entreaty, and I trust I was enabled to devolve all this burden on the Lord — to leave it to him to qualify me for his own work — to appoint for me my field of labor, and then to act his sovereign pleasure in granting or withholding *visible* success. To him also I left it to choose for me a sharer and companion in my toil, if he saw good that I should form such a connection. This is a prayer that like most others I must still pray; that my guiding God would take this election out of my rash hands, and prevent me from reaping the bitter fruits of my precipitancy.

March 13.— Have this day fulfilled my purpose in regard to fasting and prayer. Fasted from evening to evening, and was much in prayer. On the whole have great reason to be thankful for the day. It reminded me more of comfortable days past than any thing I have experienced this long time. Such seasons are certainly of vast benefit to the work of grace in the soul. If I rightly judge of my own exercises, I have been enabled this day to repent of sin with sorrow unfeigned, and yet not so to sorrow as those that have no hope. I was powerfully led to believe, in looking back over my past life and experience, that I could see the marks and proofs of divine love to my soul. Notwithstanding sins of the blackest dye and most frequent occurrence, notwithstanding leanness, unprofitableness, perverseness and guilt of conscience, yet methought I could discern the clear indication that a series of spiritual favors had run through the whole tract of years past, affording a comfortable evidence that I had known somewhat of the "good of his chosen and the

gladness of his nation." Blessed be God, that I am not wholly without hope! However the truth may be as to the past, yet I think I have been enabled to exercise faith upon a sent, sealed, and sanctified Saviour. Some of his words of free salvation have been precious to me this day. And I may say, that I have generally found that true peace and joy have been brought into my heart as the result of faith, or a believing look towards Him who is "the confidence of the ends of the earth." The drift of my petitions has been that I might be favored with a steady, cheerful hope, not merely for the sake of enjoyment, but of active obedience, for darkness of mind unmans me as to diligence and exertion — that the good work, if it be indeed commenced, may be carried on in all its parts with power — that I may be enabled to control every inordinate affection, both of body and mind — that I may have a watchful, jealous eye over my heart — that I may be made truly useful in my ministry — that I may be guided as to the circumstances of my outward lot — that I may be fitted for death, and for sharing a part in the inconceivable blessedness and glory of heaven. On the whole, I venture to think from my past and present feelings this day, that God has graciously received my prayer, and that every thing I have sought agreeable to his will shall be granted sooner or later. And now for duty — now for active, faithful, unwearied obedience in his service. The Lord bless me!

18 — Went this day unsolicited to witness a scene but too commonly witnessed by the ministers of the Gospel—a poor dying man, just on the brink of eternity, and to human view but little prepared for death! The scene was most inexpressibly solemn. "I have lived," says he, "a sinner all my days, and I have no expectation of getting well, and if God does not forgive my sins at this time, I am gone, I am gone!" While I was engaged in prayer at his side, he burst out into the most earnest cries for mercy, clapping his hands like one praying in an agony. Nothing I think gives us

a more impressive sense of the divine justice, than to witness the importunate entreaties of a trembling mortal just on the verge of the grave, and then to reflect that unless that individual is an object of God's electing goodness, his most passionate cries, his agonizing anxiety, are all utterly unavailing!

19.—Preached this morning on the Apostle's words—"We walk by faith, and not by sight"—in which it was my object to show how this divine principle exalted a man above all visible objects, and the common principles of human conduct. A fixed attention appeared in the audience, but my conclusion, a very common thing in my discourses, was extremely lame and meagre. I must endeavor to lay out more strength in my applications.

21.— Completed this day the book of Numbers, in Hebrew, having reached that point in a regular course of reading the Old Testament in the original. Yesterday wrote eight or ten pages of a treatise in which I am engaged on the Presbyterian form of Church Government.

April 17. — Returned to-day from Eagle Creek, where I spent the Sabbath. Preached yesterday at Mr. Burns', to a tolerable audience, and to-day at Mr. Henry Jacksons', to a still smaller. Gave great offence in my sermon to an old lady, a Universalist, by my pointed reprobation of the doctrine which she holds. She had hitherto been friendly, but this day's sermon threw her into a storm of passion. I afterwards called at the house, and had some talk with her.

19. — Preached this day a funeral discourse occasioned by the death of Mr. John Conner, a respectable and leading citizen of this part of the country. He died this morning, and according to his own request was buried in Masonic honors, a circumstance which would certainly seem to imply that his last thoughts were occupied upon trifling matters, if such an idle parade could interest him sufficiently to lead him to make the request. Surely he could have thought but

little of his immortal soul, if such a vain pageantry attending the mournful procession could have pleased his imagination. And I am sorry to say that other circumstances were but too much of a piece with this.

May 3. — Commenced this day a new kind of life — viz: that of head of a family. After remaining six or eight months at board since our marriage, Mrs. Bush and myself have begun housekeeping. It is certainly a change that very sensibly reminds us of our need of the divine blessing, that we may be enabled to order our household in the fear of God. We hope that we do regard it in this light, and that we shall endeavor so to demean ourselves that we may experience of the divine declaration, that the blessing of the Lord dwelleth in the habitation of the righteous.

Visit to Plymouth, Mass., July 24th, 1827.

My feelings on arriving in sight of this memorable place cannot be described. To think that I was permitted to traverse the very ground where the pious Fathers of New England, the ever-venerated Pilgrims, first pitched the Lord's tabernacle in this country, and where they laid the foundations of the best ordered society that the world now or perhaps ever saw, filled me with unutterable emotions. The local aspect and the natural site of the town are not very interesting. It is situated in a very broken, hilly, rocky position, although the water prospect is charming. After calling upon Brother Freeman, we walked down to the memorable rock on which the pious Pilgrims first set foot, when they landed. Upon this I had the gratification of planting for a moment my own foot. The rock originally would have weighed, perhaps, five or six tons. It has, however, within a few years, been divided, and a part of it removed to the centre of the town, and placed in front of the Old Church, where the Fathers once worshipped, but which has now, alas! fallen into the hands of Unitarians. The remainder

of the rock remains in its native seat, upon a level with the adjacent earth, and from its being at present fifteen or twenty rods from the water, a wharf having been built out some distance from the rock, a stranger would be unable to find it without assistance. Indeed, it is in the midst of a street, with stores on each side of it. My associations were peculiar in standing on this rock, from the fact that I now reside a thousand miles to the west of this memorable spot, and in a country utterly unknown to the early settlers, where in the space of two centuries from the period of their landing, a nation of millions has sprung up. On my standing on that hallowed rock, the extremes of the Union seemed to meet. I could not but bless God that in the course of his Providence he had permitted my eyes to behold this most interesting place, so dear to the recollections of all that love their country and love Zion. A sentiment which was not a little heightened when I visited the ancient cemetery, and walked amidst the moss-covered tombstones of those venerated saints. If I ever felt that the memory of the just was blessed, it was at this moment. God grant that the virtues and remembrances of these sainted men may be cherished and perpetuated to the latest ages!

A REVIEW OF THE PRINCIPAL POSITIONS,

Clerical and Theological, with Some Remarks upon the Personal Character of Professor George Bush, after he became a New Churchman. By Asa Worthington, a very intimate friend, and for several years a member of his church in Brooklyn, N. Y.

[We have hesitated somewhat as to the insertion of this article as it is, for two reasons; first, the length of it, and second, the introduction of so much of the old controversy on the subject of the Priesthood. We have been obliged to cut it, even now, but we can shorten it no more without cutting out nearly a whole division of the subject, and changing the character of it essentially. We are aware that there may be prejudices with some, and fault-finding by others; but after considering the matter fully, and consulting other minds than our own, we conclude to insert it, for several weighty reasons. *First*, it is well made out, and will be read with great interest by many. *Second*, the questionable subject introduced here so fully, is one that bore very heavily upon the mind of the worthy Professor in the latter years of his life, and engrossed a large share of his attention. He considered it *radical* and *vital*. We mean the ominous subject of "Priesthood and Clergy unknown to Christianity." An order of distinct clerical function in the church, (not teaching function, which the Professor always admitted) separate from the laity, and instituted and consecrated by peculiar rites, he regarded as the "very bane of the church, and the chief enginery of the pit against its true interests." And he wrote against it with all his learning and might. Such being the nature of the subject then, as it lay in his mind, it assumed an importance which *demands* for it a full representation in a fair and just biography. *Third*, from the very *full* and *candid* presentation of it as here given, and the introduction of an able opponent in the controversy, the reader may see *both sides* of the subject; and whatever of error there may be in it may thus find fair chance for open exposure, or whatever of truth for confir-

mation and settlement. With this view of it, we commend the whole subject to the earnest attention of the reader. Ed.]

But few men, perhaps, who have occupied prominent positions in society, and who have had occasion to declare and frequently to publish their views and opinions to the world, have been so generally misunderstood and misrepresented as the subject of this memoir: and yet all who knew him, or have read his somewhat voluminous writings, testify to his simplicity of heart, his frank and manly avowal of his sentiments, and to the uniform candor and fairness in which he received and considered opposing opinions. This will appear anomalous and strange to those who do not understand well the organism or structure of the human mind. The great architect of the mind has wisely and mercifully ordained that its receptive organ shall close when truths are presented which it is not prepared to receive and entertain. The heart must first be won, so that truth will meet with kind reception. To reject truth as error, simply hardens the heart, which may yet, perhaps, be softened and subdued; but to entertain it and afterwards reject and deny it, corrupts the heart and endangers its regeneration. Hence the mind is not permitted to see or receive truths which the heart is unwilling or unprepared to entertain.

The truths which our friend embraced in the latter portion of his life, and which it was his great desire to teach and set forth, are of a character so startling, involving scriptural doctrines so essentially differing from the orthodox creeds of the day, that but few minds are yet able to receive them. The nature of these truths will be more fully seen by the extracts which we shall make from his writings.

Among the chief of them is that concerning the second advent of our Lord. This great event he believed had actually taken place, and that the reason of opposition to such belief arises from our having mis-

taken the signs of His coming, as the Jews did of old. He believed, too, that a new dispensation and a new church — the "New Jerusalem" spoken of in the revelations through John, has already descended, and is now being built up on the earth; — that the Divine Word contains an interior or spiritual sense, designed for the instruction of regenerated and more spiritual minds, and unfolding more clearly the true import of the literal or natural sense, which is more especially adapted to the external state of man.

The unfolding of this interior sense is claimed to be what is meant by the Lord's coming "in clouds and with great glory." He being *the* truth and *the* Word, would again appear in a marvellous manner in that very Word, — its letter being understood by clouds, and its spirit by the glory that would attend the unfolding of its interior truth.

And *may* it not be so? Fanciful and visionary as it may seem to minds that have never given a thought to the subject, or have ever dwelt in the popular belief that the Lord's coming is to be an outward and visible appearing to the natural man, there is yet, we think, much in this view to interest and to command the attention of more spiritual and intellectual Christians.

Prof. Bush, in short, became fully imbued with all the doctrines promulgated by Emanuel Swedenborg, as professedly educed from this sense of the word. The espousal and advocacy of these views, lost our friend the confidence and respect of most of his admirers, and forfeited to him the high position he occupied in theological ranks and literary circles. But with what justice, or under what rule of Christian charity and reverence for truth, we leave the reader to determine.

The mind that is satisfied to take things on hearsay without investigation must ever be superficial. It can feel none of that confidence and satisfaction which result from a faith based on its own observation and close scrutiny. And yet the strange anomaly here, that while the scrutinizing and instructed mind is

never self-confident or doggedly certain of its position, the superficial mind, on the contrary, cannot be easily driven from first conclusions.

The mind of Prof. Bush was peculiarly organized. It was very susceptible, easily impressed, but not readily satisfied. He would listen with child-like simplicity to whatever was told him, and if not too glaringly absurd, seem to acquiesce in its truth; but those who knew him well and saw him often would soon discover that he had, notwithstanding, his own opinion upon the subject, drawn from deeper thought, though always modest and diffident in expressing it.

It seemed to be his nature and his soul's desire to penetrate to the bottom of whatever appeared to him worthy of investigation; and aided in this by a strong and comprehensive mind and an indefatigable spirit of perseverance, he became a scholar of great attainments, and enjoyed for a time the confidence and esteem of his learned contemporaries. But, alas! his mind could not rest while he saw new fields for investigation, and new light beaming upon his opening vision. He undertook the investigation of Emanuel Swedenborg's alledged claim to supernatural illumination and intromission into the spiritual world, and he soon became a convert to his doctrines. This brought him into conflict with his former Christian brethren, who believed Swedenborg to have been an impostor or a demented visionary.

A spirited and somewhat extended controversy sprung up between them, but our friend's position seemed to be so impregnable, and his arguments so powerful and unanswerable, that after a time, opposition to his views, or rather, public controversy with him, ceased.

It has been claimed in some quarters, that in his latter days his faith in the New Church doctrines had given way; and that he was endeavoring to work back into his former position. The only ground for this rumor that we can trace, is the fact that a short time before his death, being somewhat straitened in his

means by the limited sale of his New Church writings, he attempted a continuation of his Notes, Critical and Practical, on Numbers,—a work prosecuted with great success before he had adopted the New Church doctrines, — and knowing, if he introduced any of his New Church views into the work, it would defeat its sale, he gave it the same character it bore in former days.

He consulted with us (the writer) on the expediency and propriety of this step before he entered upon the work. He had doubts whether it was right for him to do so — right to give a less lucid commentary upon the Word than he had the ability to do by adopting the New Church rule of interpretation; but it was concluded that even the old method was a help to the understanding, and therefore better than nothing, while if the new rule was applied, prejudice would be so strong against the work that it would not be read, and both objects — the one to gain his bread and the other to aid the seeker after light — would be thereby defeated.

It may be considered, possibly, that this is hiding the light under a bushel, and therefore wrong. But we have before seen that the mind may be injured by light which it is not prepared to receive; and let us do what we will, the Lord will regulate this light as He tempers the wind to the shorn lamb.

Whoever has enjoyed the confidence of our friend will have little concern on the score of this rumor. Although, as we have seen, our friend could change his mind, and was ever ready to give up error for the embrace of truth, if it appealed to his reason, he was yet, to the day of his death, resting under a stronger faith in his New Church views than in any position he had ever before taken.

The Professor was an uncompromising opponent of the New Church convention, claiming too greatly the prerogative of the Mother Church, and to dispense rules and regulations to associate churches. This convention insists, among other things, upon re-baptism of all

ministers in the New Church, by one of their own appointing. The Professor never submitted himself to this ceremony, believing it to be formal and unnecessary, and denying their right to enforce it. This led, in the course of his ministerial duties, to some dissension and schisms in his congregation which he greatly regretted, and caused him to doubt whether it was not his duty to yield up what he conceived to be a non-essential point for the sake of harmony, and submit to new baptism; and we have no doubt it was his determination to do so, had he lived to re-assume his duties in the church. This, together with the fact that near the closing scene of life, he requested his wife to place her hands upon his head and repeat the baptismal formula, has given rise to another report which we think is alike unfounded, namely, that he had given up his hostility to the New Church convention.

We know the strong conviction he entertained that this convention and all similar hierarchies were evil excrescences upon the church, unwarranted and unsanctioned by any of its doctrines — a hamper to its advancement and uses, and an abridgment of its freedom; and we believe he died as he had lived, in this opinion.

His views of the priestly office differed essentially from the established order, and gave rise to much animadversion and opposition from his clerical brethren generally, though we think they were in some respects misunderstood. He had thought deeply upon this subject for several years, and had written and published from time to time in the New Church periodicals, several articles expressive of these views, when about a year before his death, or in 1857, a friend submitted to him a manuscript intended for publication, asking his revision and correction of it. He found in this so much in accordance with the convictions of his own mind upon the subject of clerical order, that he was induced to further examination of the early practice in the church, or in the apostolic era, and the scriptural doctrines sustaining it; and the result was that he pub-

lished the book himself, giving it the title of "PRIESTHOOD AND CLERGY UNKNOWN TO CHRISTIANITY; *or, the Church a Community of Co-equal Brethren.*" He assumed as author, the fictitious name of "COMPAGINATOR." This was a bold and startling announcement, and the work was criticised with great severity.

The subject is of such vital importance for good or for evil to the church, and so clearly shows the thoroughness with which he examined all matters that engaged his attention, that we are induced for the reader's better understanding of its main drift, to give rather copious extracts from the work itself, as well as from the criticisms that have been passed upon it, and the author's reply thereto.

In his address to the reader, he says —

"Let us have a fair understanding with each other in the outset.

"'Priesthood and Clergy unknown to Christianity' does not imply the denial of a divine Priesthood in Christ, nor of a Spiritual Priesthood as pertaining to all his true people. This we admit, of course. Our object is in fact to deny the existence of *any other* Priesthood, in a just view of the Christian economy. We go against all Priesthood and Clergy visibly and externally embodied in a distinct class or caste. Our scope 'hath this extent; no more.'"

In the first chapter of the work the author endeavors to show the prevailing misapprehension in regard to the term "church," in its true and proper sense, — the heresy of sectarianism and the causes which led to the present order of church government, and the "*grand fallacy*," as he termed it, that was imposed upon the church by this departure from the rules and practices of its early institutions. He says —

"The term 'Church' does indeed occur in the Scriptures, as in human discourse, in a generic or universal sense, as embracing the totality of single churches or Christian societies, but not as implying the *organized embodiment* of those societies into one grand ecclesiastical whole. The true idea to be attached

to 'Church,' in this its more general or extended sense, is that of the *simple aggregate* of the primary societies or churches of which it is composed. Church, in the specific sense of a single congregation of believers, meeting together in one place, and united in a covenant relation with each for spiritual ends, is the predominant usage. Such churches were formed by the apostles in the early days of Christianity, and to such the apostolic epistles were, for the most part, addressed. They were severally independent of each other as to regime and responsibility, though from community of object, and from the operation of brotherly love, they were of course intimately connected by spiritual bonds, and might perhaps better be denominated *interpendent* than *independent*. The Holy Spirit, in New Testament diction, addresses them and speaks of them as *churches* established in various places and composed of members walking together in 'professed subjection' to the Gospel, and observing the ordinances which the Divine Head of the Church has appointed. To such bodies allusion is had when the sacred writer speaks, for instance, of the '*churches* of Macedonia,' the '*churches* of Galatia,' the '*churches* of Judea,' etc. The churches founded in a particular province are spoken of in the plural, and not in the singular. Still it is unquestionable that the singular or generic term is used in the sense above indicated. Thus it is said of Christ that he was 'made head over all things to his *church*.' 'Husbands, love your wives, even as Christ also loved the *church* and gave himself for it.' 'In the house of God, which is the *church* of God.' And so elsewhere. The original word εκκλησια, *ecclesia*, uniformly denotes in Scripture either a single society of believers, or the church universal. As to any sense intermediate between these, equivalent to the usage that obtains among Christians when they speak of the Papal Church, of the Episcopal Church, the Presbyterian Church, the Baptist Church, etc., it is utterly unknown to the *usus loquendi* of Holy Writ."

In the Historical Development of Synodical or Sectarian Christianity, he quotes Mosheim in his commentary on the affairs of Christianity before Constantine, (Vol. 1, p. 329) thus:—

"Although, therefore, all the churches had, at the commencement of this (the second) century, various laws and in-

stitutions in common, which had been received from the apostles themselves, and were particularly careful in maintaining with each other a certain community of tenets, morals, and charity; yet each individual church which had a bishop and presbyters of its own, assumed to itself the form and rights of a little distinct republic or commonwealth; and with regard to its internal concerns, was wholly regulated by a code of laws, that, if they did not originate with, had, at least, received the sanction of the people constituting such church. This primitive liberty and independence, however, was by degrees relinquished, and it became a practice for all the minor churches within a province to form themselves into one large association, and to hold at stated seasons, much after the manner of confederate republics, a convention in which the common interests and welfare of the whole were taken into consideration and provided for. Of the immediate authors of this arrangement we are uninformed, but it is certain that it had its origin in Greece; and there are many things which combine to prove that during this century it did not extend itself beyond the confines of Asia. In process of time, however, the very great advantages attending on a federation of this sort becoming apparent, other provinces were induced to follow the example of Greece, and by degrees this form of government became general throughout the whole church; so that the Christian community may be said, thenceforward, to have resembled one large commonwealth, made up, like those of Holland and Switzerland, of many minor republics. These conventions or assemblies, in which the delegates from various associated churches consulted on what was requisite to be done for the common welfare of the whole, were termed *Synods* by the Greeks, and by the Latins *Councils*. To the laws enacted by these deputies under the powers with which they were invested by their respective churches, the Greeks gave the name of *canons* or general rules, and by this title it also became usual for them to be distinguished by the Latins."

"Here we have very distinctly set before us the *genesis* of the ecclesiastical hierarchy which at an early day established itself in the church. The historian remarks, in a subsequent section, that although this conventional or synodical policy was attended with certain benefits and advantages, yet it was nevertheless 'productive of so great an alteration in the general state of the church, as nearly to effect the entire subversion of its ancient constitution.' It took from the primary

bodies the discussion and adjustment of any but the most petty and trifling concerns, as the general body assumed the prerogative of regulating and determining every thing of importance. In the next place, it went to augment the dignity and authority of the clergy, who soon became to assert themselves as the legitimate successors of the apostles and as charged with an oversight of the individual churches. Add to this, that it tended directly to break in upon and destroy that absolute and perfect equality which had reigned among the teachers of the Christian flocks in the primitive times. 'For as it was necessary that some certain place should be fixed on for the seat of council, and that the right of convening the assembly, and presiding therein as moderator as well as of collecting the suffrages and preserving the records of its acts, should be vested in some one or other of its members, it for the most part became customary to give a preference in these respects to the chief city of the province and its bishop, and hence, in process of time, sprung up the dignity and authority of 'metropolitans,' a title conferred by way of distinction on the bishops of principal cities. These associations of churches, situated within one and the same province, soon gave rise to the practice of many different provinces associating together; and hence a still greater disparity by degrees introduced itself amongst the bishops. In fine, this custom of holding councils becoming at length universally prevalent, the major part of the church assumed the form of a large civil commonwealth, made up of numerous inferior republics; to the preservation of which order of things, it being found expedient that a chief or superintending prelate should be appointed for each of the three grand divisions of the earth, and that, in addition to this, a supreme power should be lodged in the hands of some one individual bishop; it was tacitly assented to, that a certain degree of ecclesiastical pre-eminence should be recognized as belonging to the bishops of Antioch, Rome, and Alexandria, the principal cities in Asia, Europe, and Africa, and that the bishop of Rome, the noblest and most opulent city in the world, should, moreover, take the precedence amongst these principal bishops, or, as they were afterwards styled, *patriarchs*, and also assume the primacy of the whole Christian church throughout the world." (Vol. I. p. 335.)

"This reveals the spiritual pedigree of the Pope. He was gradually generated as the result of the previous process of associating churches into synods, and thence of consolidating

synods into larger or ecumenical assemblies. The next and the natural step was to crown the whole structure with a pontifical apex. A pope's tiara will be the inevitable sharpened point of the towering pyramid of ecclesiastical power, when once the independence of single churches is merged in the plausive but pernicious unity of a Presbytery, Synod, Conference, Convention, or General Assembly."

Speaking of the Church in the aggregate, he says, p. 15: "This aggregate is said to be *visible* solely because the primary elements — the single societies — of which it is constituted are visible. It is not visible as an organized embodiment, because such an embodiment is not supposed to exist, inasmuch as it is not conformed to genuine divine order. For the same reason we can see how it is that the position, that the Scriptures contain no special system of government of the Church as a whole, is well founded. *It is because there is no such thing contemplated in the divine economy as an external church that shall be the subject of such a government.*"

In the 2nd Chap., he enters into the definition of "Priesthood" — traces the origin of the order in the Levitical institutions to a representative type of Christ, and shows that this type was superseded on the coming of Christ, by himself then assuming to be the only High Priest of his church. He denies in very emphatic terms that either the Scriptures of the New Testament or the practice of the apostolic era, contain any warrant for the clerical order which has supervened upon the Papal and Protestant churches of the present day.

"As the great labor of the son of perdition has been to destroy the priesthood of grace, and exalt the priesthood of the flesh, and as this his work of wicked witchcraft has too successfully transformed the unity of the believing body into the cloven foot of 'clergy and laity,' so should it now be the unremitting labor of the servants of the Lord to undo his work; to go back again to the fountain of original purity, and there, in a thorough cleansing of holiness, to recover the fair image of primeval simplicity, which may induce the bridegroom once more to say

to his spouse, 'though art all fair, my love, *there is no spot in thee.*' P. 18.

"Now, in order to recover the privileges of which the church is lawful inheritrix, through the New Testament of our Lord and Saviour Jesus Christ, our duty is to place the gospel ministry in a clear light; to bring it forth in open day; and not to allow it any false effect by shadowy backgrounds, and the picturesque accompaniments of antiquity." P. 20.

"To deny all distinction between clergy and laity, prohibits, *in limine*, the advance of any other papal argument; neither Pope nor Prelate can plant his feet where this is boldly held forth; it meets him with confutation and expulsion at the door of the sanctuary; and, by referring to the sole priesthood of the divine Head of the Church — who assumes into union with himself all his people, and places them 'with boldness and confidence,' in 'the holiest of all,' as 'priests to God and their father,' — renders it impossible for any 'clergyman' to intrude into the folds of Christ and to usurp functions which his brethren, anointed with the Holy Ghost, may not perform with an authenticity and validity fully equal to any that he can claim.

"But it is marvellous to see how this important truth of the gospel has been neglected, and how Christians have, in almost all Protestant denominations, set themselves to the work of consolidating such a form of church government as should reduce the priesthood of the whole body to a naked theory, and make that a mere idea, abstracted from anything practical or tangible, which was intended to be a governing principle of the church upon earth." P. 22.

"We plead for the abrogation of that law, or, which amounts to the same thing, of that *fixed custom* which commits the whole task of doctrine to a consecrated, to a *clerical* order, which has abolished the mutual exhortations of the church, and substituted, in lieu thereof, the laborious orations of scholastic rhetoricians. We plead for the plenary recognition of the church-privileges of all the people of God; that they may, if so disposed, preach the word (Acts viii. 4); that a saving faith in Christ may be admitted as proof of that anointing, which institutes into the evangelical priesthood — for no one can say that Jesus is his Lord but by the Holy Spirit — and that the rule of the Apostle may be revived and tolerated, 'We, having the same spirit of faith, according as it is written, I have believed and therefore have I spoken, *we also believe and therefore speak:*'" P. 23.

He asks — "*What are the Advantages of the Present System?*

What benefits result from the pertinacious adherence to the clerical distinction? We may waive the nice question of *the Priest;* but that the clergy and the laity are perfectly distinct amongst the Congregationalists is notorious, and it is quite evident that the laborious education for the ministry, the titular rank of the minister, the call, the ordination, the imposition of hands, the garb, the sole office of instruction, the indelible character, and divers other particularities, constitute the ministers *Clergymen;* and that 'the people,' as all non-clerical believers are called, are entirely separate in character and action from the clergy. Has this system prospered? Is it, generally speaking, in healthy vigor and activity? Or is it, in the greater number of instances, debile and failing? And is it betraying signs of evident caducity?" P. 31.

In the 4th chap., treating of the "ministry," he says: "The setting aside of any other *priesthood* in the Christian church than that of our Lord himself still leaves the institution of a *ministry* untouched, and our inquiry now concerns that subject. What then is the general and popular idea of 'ministry,' and what is the divine teaching concerning it? With the multitude it is a wide, undefined term, meaning an office just as undefined, held by one who is termed a priest, clergyman, minister, or preacher. With the uninstructed, 'priesthood' and 'ministry' are the same thing. Whoever will take trouble to institute the inquiry, will find that the popular idea of 'ministry' is like the popular idea of 'church'—all dimness and confusion. A notion prevails that whatever is said about priests and Levites in the Old Testament, and about bishops and ministers in the New, is to be applied to the Christian ministry: that a minister is a priest, and a priest a minister; that the person holding this office is in some way to be ordained to it by other priests or ministers; that by virtue of his office he is to preach and pray for the people, to visit the poor and the sick, to look after the salvation of men's souls, and more or less to *secure* it; that he is to be more pious than 'the laity;' to wear official apparel; to be called 'Reverend,' and generally to manage every thing that belongs to 'religion.'" P. 42.

After aiming to show the true idea of "Ministry," as set forth in the scriptures, by giving copious and pertinent quotations from Paul and other writers, he remarks:—

"Here then is a formidable array of Scripture authority to establish the truths for which we plead: but what is the usual reply to so much and such serious evidence? Generally, an exclamation of amazement that we can propound any thing so strange as that there is 'no ministry, and no ordination to ministry in the New Testament!' It behoves us therefore to be still more explicit, that we may show both what Scripture does and does not teach on the subject — that we may prove our point both negatively and positively. Here, then, let it be remembered, that we are not to be deceived by the use of words diverted from their proper meaning, and conveying with them the ideas of tradition and not of the Scriptures; for there *is* 'ministry' in the New Testament, and abundantly set forth too there, far more abundantly than we are, for the most part, prepared to receive; but it has no reference to the idea of ministry handed down to us by tradition: it is therefore important again to state the traditional, before we further make manifest the scriptural idea. The ministry of professing Christendom, then, has a reference to a body of men set apart by the sacerdotal ceremony from the body of believers, and ordained into an office in which they have exclusive right to preach, teach, feed, and tend the flock, and 'administer the sacraments.' We have then further to inquire if the ministry of scripture answers to this traditionary representation of it.

"*Explication of Scriptural Terms relative to Ministry.* — In the New Testament, 'ministry,' except when predicated of Christ himself, Rom. xv. 8, Matt. xx. 28, Heb. viii. 6, is used to denote *any service of the saints to God and to his Church*, though in our English translation the meaning of the term is occasionally weakened or perverted. The English word 'ministry' occurs in the New Testament eighteen times, in all which instances, except two, it is a translation of the Greek word διακονια, *diakonia*. In the following passages *ministry* is given as the translation of λειτουργια, *leitourgia*, otherwise rendered *service*: — 'But now hath he obtained a more excellent *ministry* (*leitourgia*), by how much also he is the mediator of a better covenant.' (Heb. viii. 6. 'Moreover, he sprinkled likewise with blood both the tabernacle and all the vessels of the *ministry* (*leitourgia*).' (ix. 21.) These two instances are the only exceptions. There are, however, several instances in which διαχονια, *diakonia*, is translated by some other word than 'ministry;' and this fact may at once enable us to understand how much confusion of thought may be introduced by a capri-

cious translation, influenced by clerical notions. But in order to present the whole subject in its clearest light it will doubtless be expedient to array before the reader the entire list of passages where the original terms for *to minister*, *ministry*, &c., occur in the New Testament, as the actual usage will evince that nearly all the advantage gained by the clerical theory is due to a subtle process of *technicalizing* terms which were intended to bear no other than their ordinary import. This process has been somewhat largely applied by ecclesiastical and other dignitaries in the interpretation of holy writ, but in no case perhaps more glaringly than in regard to the words which we are now about to consider.

"The verb διακονεω, *diakoneo*, *to serve*, *to minister*, occurs thirty-seven times, in twenty-three of which it is rendered by *minister*, in ten by *serve*, in two by *administer*, and in two by *using the office of a deacon*.

Matt. iv. 11. 'Angels came and *ministered unto* (*diekonoun*) him.'

Matt. viii. 15. 'She arose and *ministered unto* (*diekonei*) them.'

Matt. xx. 28. 'Even as the Son of Man came not *to be ministered unto* (*diakonethenai*), but *to minister* (*diakonesai*), and give his life,' &c. So also Mark x. 45.

Matt. xxv. 44. 'When saw we thee in prison and did not *minister unto* (*diekonesamen*) thee?'

Matt. xxvii. 55. 'And many women were there, which followed Jesus from Galilee, *ministering unto* (*diakonousai*) him.'

Mark i. 13. 'And the angels *ministered unto* (*diekonoun*) him.'

Mark i. 31. 'The fever left her and she *ministered unto* (*diekonei*) them.' Luke iv. 39.

Mark xv. 41. 'Who also followed him and *ministered unto* (*diekonoun*) him.'"

This may serve to show the manner in which he has proceeded through some eight or ten pages of like quotations, interspersed with illustrative notes and refer-

ences, to explain the scriptural terms relating to ministry, *diakoneo*, *diakonia*, *diakonos*, &c.

He sums up the investigation in the following manner:—

"In view of the ample array of passages now adduced, is not the conclusion fair and unimpeachable that '*minister*' *never, in one single instance in the New Testament, means a clerical functionary; that* '*ministry*' *has the meaniny of service in every instance where it is expressive of the actions of Christians; and that it frequently refers to the service of all the saints to one another.* This is our firm and unskaken conviction, and consequently we hold that the entire clerical system which has so long obtained in the Christian church has been, as we have before remarked, the result of a process of *technicalizing* the import of certain terms which were designed to be taken in their more native, ordinary, or every day sense. It is easy to see how the operation of certain inbred principles in our fallen nature should have led, by the aid of pliant translations, to the conversion, for instance, of the original word for *servant* into that of *minister* as implying ecclesiastical rule, and of the simple word *overseer* to that of *bishop*, and so of a multitude of others, that have been made the groundwork of a pernicious system of hierarchy." P. 66.

On "the office of deacon" he remarks that the word διακονος, (diakonos) appears in the English Bible as "minister," "servant," or "deacon," as it suited the object of the translators to render it.

"Let it be remembered," he says, "that the translators had a double task to perform, not only to give an English version of the Scriptures, but so to manage that version as not to disturb the ecclesiastical order of their own communion. That this necessary caution was part of their task, we know by historical record; for King James expressly commanded them not to change 'the old ecclesiastical words:'

"*Diakonos*, διακονος, a word employed thirty times in the New Testament, has never once in the original the technical and official meaning of either a deacon or a minister. The *diakonos* of the New Testament is a person who in any way is serving

God, when the word is used in reference to the Church of God: in two instances it is applied to express an ordinary domestic servant. 'His mother said unto *the servants — the servants* which drew the water.' (John ii. 5, 9.) In Rom. xiii. 4, the ruler or magistrate is called '*a servant* of God to the church for good.'

"The passages now adduced will be sufficient to show that the *diakonos* of the Greek text is a word generally expressive of *service*, and that to translate it *deacon* or *minister* in one passage, whilst in another it is rendered *servant*, is not to represent the true meaning of the original, but rather the ecclesiastical prejudices of the translator. And, in fact, the word 'deacon,' and 'the office of deacon,' though making a conspicuous figure in the English Bible, have no existence in the original." P. 67.

Ministry, as implied in the term ὑπηρετης, huperetēs. — "'Ministry,' however, makes its appearance in the English Bible through the medium of another word, which must not be overlooked. That word is *ὑπηρέτης, huperetees*, and in four instances it is so translated as to carry with it a clerical meaning, when the Scriptures are studied under the influence of traditionary prejudices. *Υπηρέτης, huperetees*, is, in its primary meaning, an under-rower, one who sat in the rower's bench of the ancient trireme-vessels, under the command of a superior officer; but in its secondary sense it is any inferior officer, chiefly of the civil courts, the apparitor, sergeant, or constable; also any servant, official or domestic, state-servants or house-servants; and lastly, any one who renders service in any matter or duty." P. 74.

Imposition of Hands, p. 75. — "We have now then only to examine the last strong-hold of clerical prejudice, the imposition of hands, a subject which to many persons is a mystery, containing in it the whole order of the clergy and all its accompaniments: so great indeed is the influence of this ceremony on the minds of many, that they consider the whole question of the sacerdotal order clearly established by a simple reference to the instances of imposition of hands recorded in the New Testament; and it must be confessed that the Papists, the Episcopalians, the Presbyterians, the Independents, and the Wesleyans, are in wonderful accord on this subject; *imposition of hands creating a clerical order*, they all discover in the Scriptures; only they cannot agree amongst themselves who are the true clergy, and in which of the sects the ceremony is most accurately performed.

"But granting that there is any truth in that which has been already argued, then it must be obvious that the 'ministry' of the New Testament differs so widely from any existing ministerial order, that we need not be very solicitous, after the preceding exhibition, to inquire about 'a regular ministry, ordained by imposition of hands;' for unless the advocates of the clerical order can succeed in setting aside these statements from the New Testament, then is their system virtually undermined. But let us, nevertheless, for argument's sake, waive any preceding proofs, and very briefly examine *the popular* notions of 'an ordained ministry.' Now, according to popular notions, the regular minister has been ordained 'to preach the Gospel, and administer the sacraments,' by virtue of imposition of hands of a clerical body already existing. Let us advert to both these points in detail."

Administering the Sacraments. — "1st. As to 'administering the sacraments,' the term is wholly unknown in scripture. There are no 'sacraments' in the New Testament: it is only from the papal school that we hear of them. The churches of Rome and England talk much of 'the sacraments;' and the dissenters, copying those churches, or rather retaining the practices which they received originally from Rome through the church of England, enlarge on the mysterious theme; but the Christian who is guided by the Scriptures need not trouble himself about any theological language which he cannot find in the word of God. As for baptism, which they call one of the sacraments, there is no scripture proof that it was performed by any 'minister,' taking the word even in the wide sense of *diokonos* — the baptism of the converts in the house of Cornelius was not performed by any 'minister,' for as far as we are informed, the only 'minister' present was Peter, and 'he *commanded* them to be baptized' (Acts. x. 48); that is, he did not baptize them himself; and though doubtless the traditional school would assure us that 'the certain brethren from Joppa' who accompanied Peter (verse 23) were clergymen, and 'administered the sacrament of baptism' on that occasion, yet no such statement appears in Scripture; and therefore it may be dismissed with innumerable other dreams of the school. Neither is there any evidence that the presence of a minister, or an elder, or a bishop, was considered indispensable in those meetings of the saints when on the first day of the week they assembled to break bread. Paul gives many directions to the Corinthians concerning those meetings; but he never once

names or even alludes to any elder, bishop, or ordained minister, as likely to be present on those occasions. If there were elders in the church of Corinth, they would of course break bread with the rest, but so little did Paul know about 'ordained ministers administering the sacrament' that he neither names the minister nor the sacrament; and how this omission can be accounted for, if in those days there were either 'ordained ministers' or sacraments, we see not. Let those who can, explain this difficulty." P. 77.

Preaching the Gospel. — "Then, secondly, as to 'preaching the Gospel,' no such faculty was conveyed by any imposition of hands or any ordination; for if that had been the case, then of course no other door to preaching the Gospel could have been opened, as the simultaneous existence of ordained and unordained preachers would have made it appear that ordination, for preaching the Gospel at least, was a ceremony that might be dispensed with. Now to the existence of unordained preachers we have a direct testimony: 'Saul made havoc of the church, entering into every house, and haling men and women, committed them to prison, therefore they that were scattered abroad went every where preaching the word.' (Acts. viii. 4.) Was this an irregular and uncanonical proceeding? Of course all clergymen are bound to declare that it was, because these preachers had not received 'holy orders.'

Ordination, p. 80. — "The case of Apollos (Acts. xviii. 24), is exactly to the point. 'He was an eloquent man, and mighty in the Scriptures, ... instructed in the way of the Lord; and being fervent in spirit, he spake and taught diligently the things of the Lord.' This was his *ordination*, 'I have believed, and therefore have I spoken;' and this is the only ordination that a Christian, instructed from the Word, is called upon to own — the ordination of faith granted by the Holy Spirit. 'We having the same spirit of faith according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak.'" (2 Cor. iv. 13.)

* * * "The word 'ordain' is the rendering of the verb καθίστημι, *kathistemi*, meaning 'to appoint,' 'to make,' 'to constitute.' In the following instances it is so translated:

Matt. xxv. 21. 'I will *make* (*katasteso*) thee ruler over many things.'

Luke xii. 14. 'Who *made* (*katestese*) me a judge or a divider over you.'

Rom. v. 19. 'As by one man's disobedience many *were made*

(*katestathesan*) sinners, so by the obedience of one many *shall be made* (*katastathesontai*) righteous.'

Acts. vi. 3. 'Look out seven men .... whom we *may appoint* (*katastesomen*) over this business.'" P. 82.

"Having, then, thus unravelled some of the perplexities of this question, it may be instructive to see the ill use which clergymen have made of the Scriptures in order to perpetuate a delusion which they themselves cannot believe. 'When our Lord,' says Bishop Beveridge, 'had died and risen from the grave, and when he was about to ascend into heaven, he promoted his apostles into the episcopacy, that he *might leave behind him the conservators of his own place.*' The first form of this episcopal consecration is recorded in John xxi. 21, 22: where Jesus says to his apostles who were all collected together — "Peace be unto you: as my Father has sent me, even so send I you; and when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." I confess that our Lord had before this ordained his apostles, but only to preach the Gospel, and to confirm it with miracles. (Mark. iii. 13, 14; Matt. x. 1.) But now for the first time after his resurrection, he says, "As the Father has sent me, so send I you." From which it most clearly appears, that by this second and last ordination, celebrated as it were by many ceremonies, the apostles were advanced to a higher grade than they enjoyed before, or rather (as far as relates to the faculty of ordaining and exercising ecclesiastical discipline), to that very grade into which Christ himself had been consecrated by the Father. By the virtue of their first ordination, therefore, the apostles preached the Gospel; but by this last consecration they were made bishops, and so, supplying upon earth the place of their absent Lord, they did themselves create other bishops.'

"But mark the fatal error of this strange passage! for the prelate, in his anxiety to establish ceremonies of consecration and worldly mitres, has forgotten or concealed the fact that, on the occasion recorded in John xx. 21, 22, and on which he builds his whole theory, *Thomas, one of the apostles, was absent;* for it follows immediately — 'but Thomas, one of the twelve, was not with them when Jesus came.' So that, according to this interpretation of the prelate, 'the apostolical college' would be deficient in the mystery of consecration; and Thomas, a favorite apostle with the Episcopalians, would receive no 'faculty of ordaining and exercising discipline,' and consequently must have lost his station 'as a conservator of the place of

Christ,' to the no small detriment of 'the apostolical succession,' and all its fabled benefits and prerogatives.

"A word further as to the imposition of hands; take the following instance, which is much urged by clergymen: 'Now there were in the church at Antioch certain prophets and teachers . . and as they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them; and when they had fasted and prayed, and *laid their hands on them*, they sent them away.' (Acts xiii.) Here then, if this instance is of any avail, it ought to be shown that Paul and Barnabas had never preached the Gospel before; that they never had been sent forth before to the ministry or service of the Lord; and that on this occasion they for the first time received license 'to preach the Gospel, and administer the sacraments.' We find, however, an account of Paul's preaching (Acts ix. 20), some long time, not less than seven years, before this event: nay, both Paul and Barnabas had been preaching *in Antioch* a whole year, and had been sent by the disciples of that city to Jerusalem, with a collection made for the brethren at Judæa (xi. 30), so that their ministry not only elsewhere, but remarkably in this very Antioch, had been for a long time tolerated without imposition of hands. Again, if this was indeed an 'ordination' of Paul, we find the teachers and prophets ordaining an apostle! — a fact that would sadly derange the theory of the apostolical succession, which declares that our Lord alone ordained the apostles, and the apostles ordained the clergy. Moreover, it would reverse the order of precedence formally stated in Scripture, 'God hath set some in the church, first apostles, secondarily prophets, thirdly teachers' (1 Cor)." P. 88.

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"The train of remark thus far pursued should be considered but as introductory to a still more important view of the subject — a view nearly forgotten or unknown in these days — viz., that 'ministry,' when rightly understood, is not merely or mainly for propagating Christianity by preaching, not merely for government, or securing discipline, or keeping the people in subjection, but for preserving in vigorous healthfulness the spiritual body to which it appertains. The evidence of its accomplishing this end is to be sought and recognized in the degree in which it is promotive of the *love of the brethren*. Yes, Christian reader, understand this truth: that God's ministry is appointed by his most wise ordinance — not according to man's

thoughts, to produce a well-drilled regiment under effectual clerical management, which is the utmost extent of excellence that most people ever look to when arguing for an 'ordained ministry' — but it is intended as a help to the New Commandment, by which the world is to distinguish Christ's disciples. (John xiii. 34.) In all the passages where God's ministry is mentioned in the New Testament this is made apparent; for the mind of the Spirit concerning the ministry which he raises up, is, that it is the nursery of that love without which a visible church is an inoperative and lifeless thing, a machine out of order, and therefore useless." P. 93.

Tendency of Clerical Rule, p. 104. — "In one word, then, the difference is wide between ecclesiastical and spiritual rule; for not only is every known form of ecclesiastical government the result of a false principle, and a standing evidence of universal apostacy, but the whole tendency of clerical rule is to disturb the communion of saints, or rather to render it impossible. Hence it is, that in all our standard theology, always of course of clerical origin, we shall in vain look for the communion of saints. Doctrinal Christianity itself is continually being misrepresented by our most spiritual writers, owing to the influence of the prevalent notions of 'ministry.' As the love of the brethren *cannot* germinate where the clergy are distinguished officially from the laity, and as indeed this love has, owing to this long-established distinction, been altogether forgotten and abandoned, so do we find that all writers, even the very best, teach experimental Christianity as a private personal matter, apart from union with 'the one body' of Christ. Many precious volumes have been published to establish what are called the fundamental doctrines of Christianity; but when established the application of them is invariably made to isolated individuals; and all the remarks, all the eloquence, all the affections of the teachers, tend to this one point — the necessity of our working out our own salvation, and of sustaining our faith in private communion with God. The glory of the living temple, which, in Scripture, refers exclusively to the *collective* body of all the saints, is thus neglected and omitted, and one-half of the New Testament becomes a sealed book, which theologians are unable to open, and which remains in consequence shut up to themselves and their unsuspecting disciples. The first epistle of John, for instance, is far out of the reach of all the pulpits and professors' chairs. It never has been, nor ever can be, explained by any *clergyman*,

so as to display the genuine meaning of the inspired writer. Other portions of the word which treat of justification by faith, or any of the cardinal points of the schools, are well argued so long as the text speaks only of those points; but when the word leads on to the ministry and the communion of saints, the expositors' chariot-wheels drag heavily, and all becomes confusion, misconstruction, and dogmatical error. 'If we walk in the light, as he is in the light, we have fellowship one with another,' is an unknown doctrine in professing Christendom; for it refers not to philanthropy, nor to courtesy, nor to general benevolence, nor to alms-giving charity, nor to sympathetic beneficence, nor to love of our sect, or of those who belong to that sect, nor to attachment to a choice preacher, but to something else which sects and clergymen have never seen nor heard, nor even imagined in a happy dream."

Evil Effects of the Distinction in question, p. 122. — "The undoubted tendency of the actual arrangement, is to beget inactivity amongst the people when they feel that they have a spiritual delegate in whose hands are placed those large and responsible duties which are supposed to attach to the ministerial office. Many there are who can thus find a ready excuse for their own lack of zeal; they think their pastor carries the keys of the church, and to him, therefore, they consign their spiritual energies, as if he were a general proxy for all the people in their works of faith and labors of love. What multitudes of church members might be numbered who take no personal interest in the operations of the church! How many are there who content themselves with the external acts of worship and a formal attendance on ordinances, leaving all the rest to the minister, or to any one that chooses to undertake that which they will not touch with one of their little fingers! But with these notions there are other evils also; for to this source may be traced frequent discontent amongst the members, and bitter sorrow to many a worthy and laborious pastor. Great and numerous are the duties expected of a minister, and large are the ideas entertained of the limits of his office; and yet, if he does not fill up the complement of all the impossible toil imposed upon him, he too often falls into discredit with his people, for not doing that which cannot be done.

"The study and preparation expected for the pulpit; the pastoral visits; the attention to the particular spiritual cases of individuals; the schools; the prayer meetings; the church-meetings; the public meetings, and all the rest of the compli-

cated machinery of operative religion, impose a weight and multiplicity of cares on the shoulders of some pastors, which none but Atlantean shoulders could sustain; and yet if the minister neglects any part of these enormous duties, which a mistaken theory has apportioned to him, he is in jeopardy of forfeiting the esteem of some of his flock, as he too often discovers, to his no small discomfort and sorrow. To use a curious expression of a deep thinker, 'he is a system and not a man;' circumstances have given him a character which rightly belongs to a society and not to an individual; but neither he nor the church understands the difficulty of the case, the hidden cause of the difficulty, nor its only possible remedy. The theory of the parish priest perplexes the views and confuses the judgments both of pastor and people, and as each party argues on an erroneous axiom, it is no wonder that the deduction of each should be faulty. The people too often think their pastor careless and inattentive; the pastor not unfrequently considers his people unjust and unreasonable.

"While frankly announcing these sentiments we are perfectly aware of the light in which they will be viewed by the majority of the men of the church. They will look upon it as requiring nearly as much hardihood to deny a visible clergy in the church, as to deny the existence of the church itself. They will feel that a sad havoc is made of all their traditionary and cherished associations relative to the church, the ministry, the Sabbath, the worship of God, and indeed every thing sacred; and they will be prompted to put the question, whether we really mean *quite* so much as our words would seem to import. Assuredly we do; and we will thank any man to designate the point at which we can *consistently* stop short of our present position provided our premises are sound. If there is no external priesthood known in the Lord's church, what authority is there for a clergy? We find it not, and therefore state our conclusions without reserve. No hesitation have we in saying that in the truest and purest state of the church on earth, no other than a spiritual priesthood or clergy will be known, and what that is has been sufficiently unfolded in our previous remarks. It is a priesthood and a clergy which exists in an utter non-recognition of the distinction between them and the laity. These classes, as contra-distinguished from each other, are wholly unknown to a just ideal of the church.

"That a multitude of questions should be started as to the sequences of such a theory as we have now announced we can

readily anticipate. Who shall propagate the doctrines of the church? Who shall conduct worship, and how shall it be done? What will be the use of churches in such a state of things? Or, if we have them, what will be the use of a pulpit if there be no regularly inducted clergyman to fill it? That in all these respects the adoption of our views would work momentous changes in the existing order of things there is no shadow of doubt. But of sudden changes we are no advocates. We have too correct a conception of the genius of the Lord's church to think of urging abrupt and violent innovations for which the states of men are not prepared. We know very well that at the present moment they are *not* prepared to forego a system to which they have long been habituated, and therefore we do not urge it. We would have changes introduced neither further nor faster than the firm and intelligent convictions of Christian men shall call for them. But we do not feel ourselves on this account precluded from broaching important principles. We hold that *it is never too early to give utterance to reformatory ideas.* Though not at once *acted upon*, they are still *acting* as a secret leaven in the minds of men, and in due time will bring forth their proper fruits. This position, we are persuaded, cannot be logically controverted, and yet the man who ventures to act upon it must make up his mind to do it at his peril. He will not henceforth be regarded as a perfectly sane or safe man. In his reputation he must calculate to pay the penalty always visited upon the disturbers of old notions. 'The last offence,' says a French author, 'forgiven to men is the introduction of a new idea.' We write under the full force of this conviction. The broaching of such ideas, however, though somewhat startling at the outset, is less so upon reflection, and as they become familiarized to the thought, they assume new aspects, and gradually convert themselves to powerful elements of action. The Divine Providence has permitted and still tolerates a vicious order of things until his people, in the exercise of rationality and freedom, shall be prompted to institute a better. Meanwhile we should have for ourselves no scruples as to compliance with established forms of worship and instruction, so long as we were conscious of inwardly upholding no abstract principle at variance with truth. Ministering truth and good to our fellow-men is ever a laudable use, and a man in doing it is not called upon always to proclaim his conviction that there are

things usually connected with the function involving grave errors and requiring radical reform.

"Still, we should deem ourselves signally incompetent to the discussion of the present subject, were we not fully aware of the very great revolution which the realization of our views is calculated to produce in the conduct of spiritual affairs. It is impossible for us to be blind to the fact, that the practical doing away of the distinction between clergy and laity, would put entirely a new face on the services of the Sabbath, and present the whole matter of worship in a new light. And what then? What if the Sabbath gatherings of Christian people should partake more of a social character? What if the principle of mutual instruction and edification should replace the present mode, in which a single individual conducts the entire routine? Is not such a method of instruction more accordant with the spirit of the church than that of professional preaching? This form of teaching was more in place at former periods, prior to the invention of printing, when books were few and expensive, and the mass of people in Christian countries could neither read nor write. In such circumstances, when intelligence was limited, and the general habits of thought and speech not adapted to sustain such a mode of voluntary mutual instruction, it would be more natural that one man should be employed to officiate in behalf of a whole assembly. And so long as that was the case, the clerical caste undoubtedly performed an important use. But in the progress of things, that state of the general Christian mind has been outgrown, and a good degree of general competency to declare truth prevails. Why then should not those who are 'of age' have the privilege of doing their own religious business? We grant that such a mode of procedure would be *liable* to abuses, just as is every system of polity where the freedom of the individual is thoroughly secured. But if good is the predominant element in the men of the church, true wisdom will not be wanting, and wisdom dwells evermore with prudence. The truth, moreover, that is derived from good, is always of a prolific or self-multiplying character, so that the word will dwell richly in all utterance even in the humbler and weaker of the brethren, as they are often accounted. The tongue of the stammerer shall speak plain, and as there will be few too ignorant to teach, so there will be none too wise to learn.

"How is it now? The trained and professional preacher, being supported for this very work, has time to devote himself

to the careful preparation of his discourses, and he will be led, of course, to elaborate them in finished style, and by degrees to conform them to the most admired models of composition, and thus to serve up weekly to his audience an intellectual treat set off in all the graces of Tullian or Tertullian eloquence. The consequence is, that the mind of the hearer, being accustomed to this kind of pulpit entertainment, comes at length to nauseate the plain and homely style of extemporaneous talk among brethren. And yet who is not conscious that this kind of communication takes a deeper hold of the thoughts and affections, and exercises more efficient control over the inner man, than the most studied oratorical displays to which one listens with mere passive acquiescence.

> 'The clear discourse, and cold as it is clear,
> Falls soporific on the listless ear.'

"But a change in this respect, in the conduct of public worship, will draw after it a change in the external arrangements which the present method has called into requisition. Pulpit and priesthood are inseparable ideas; and pulpit and pews are related to each other just as are clergy and laity. It is vain to think of abolishing the distinction in the one case and retaining it in the other. The architectural structure of churches is but an ultimation of the falsities which we have thus far endeavored to expose. The proverbial sanctity of the pulpit must fall before the correction of the errors in which it has originated. When the fancied 'messenger of heaven and legate of the skies' has disappeared, why should not his consecrated standing-place vanish with him?

"But in these circumstances, can the churches themselves, or the worship to which they are dedicated, be permanently retained? We doubt if they can, without undergoing the most signal alterations. The motive which prompts such alterations will be the enthronement of charity over faith alone, and charity can never breathe but in an atmosphere of use; and if use be the governing principle, it cannot but be a question whether the enormous sums expended upon church buildings, as also in the way of salaries to their official occupants, could not be expended to far greater advantage to the interests of the Lord's kingdom in multiplying the issues of the press, and in this way propagating the saving truth of heaven. Plain and moderate buildings, adapted rather to small than to large audiences, and made proportionally numerous, will answer all the demands of

those who recognize the church as composed of 'living stones' instead of polished dead ones, and who would devote to beneficence what they can save from extravagance.

"Whatever, then, goes to make the worship on earth most akin to the worship in heaven, ought to be the object aimed at by the Lord's people, in conducting their sabbath services. For ourselves, we are firmly in the opinion, that the plan of mutual instruction, on a perfectly voluntary basis, is far better adapted to accomplish this end than the present system, in which a single individual is *instar omnium*, or a kind of spiritual *factotum* to the congregation. How vastly more desirable that each member of a Christian society, according to his measure of gifts, should contribute his quota to the general fund of instruction and excitation in the spiritual life. Men learn more by the exercise of thought, and the putting forth of affection in the effort to edify others, than by listening to sermons when their faculties of use to others are in abeyance. It is, moreover, a positive disadvantage that men should have a hired functionary to do their thinking for them. The people actually need, for their own spiritual health, a great part of the intellectual exercise from which their ministers now relieve them. Adult Bible and doctrinal classes are now to a great extent conducted on this plan, and nothing is more evident than their tendency to develop among the mass of members all the capacities necessary to sustain the system. So would it be in the services of the Sabbath; and we think it unquestionable that each society of the church has a claim upon the powers and resources of all its members. The plea of incompetency will no doubt be urged in regard to multitudes in the church, but with the same propriety it might be urged that certain portions of the human body are incompetent to contribute any thing towards the perfection of the whole. If there be any such part of the bodily structure, it is only fit to be sloughed off. But the fact is, the difficulty in the case supposed arises from the operation of a false standard in regard to what is most useful in the way of social impartation. It is not the most finished and elaborate discourses which usually do the most good. They excite admiration, but they seldom move the inner springs of action. They play round the head, but they reach not the heart. The plain and even homely utterances of a good man, accompanied by the sphere which his goodness engenders, will commend themselves by a certain

unction to every kindred mind, and the absence of literary or rhetorical qualities will not be felt.

"Another fair and very important inference from our premises here urges itself upon us. How many infant and feeble societies in the church, are kept back and drag along a dying kind of life, from an impression of the almost indispensable necessity of a minister not only to their well-being but to their being at all. There is no occasion, indeed, to be surprised at this, for a clergy will be sure to teach, among its first and last lessons, the absolute necessity of its own order to the welfare of the church, and in this way to lay the spell of inertia upon the mass of the laity. How, then, can they find their hands when they have been so carefully hid away by their spiritual masters? The effect answers perfectly to the cause, and precludes the language of censure towards the private members, for they have merely practised upon the copy that has been set them. Nor in fact can we properly adopt a tone of severe reproof towards the copy-masters themselves. They, too, have acted according to the light that was in them. They have not *intended* either error or evil; we therefore view the past with all allowance. But it is easy to perceive what the result has been, and continues to be. Dependence upon a superior divinely commissioned order of teachers and leaders, and the fear of trenching upon the sanctity of their prerogatives, has tended to paralyze exertion on the part of members, and to inure and reconcile them to a low state and a slow progress, in spiritual things. How is this condition to be remedied? Not by a supposed adequate supply of ministerial laborers in the field, who shall receive a competent support from the flocks which they feed. For years and years to come this is utterly out of the question. There are scores of expectant clergymen among us at this moment who are ready to enter the vineyard, but who can find none who will pay them their wages. Except in a comparatively few localities in our country, a competent ministerial support is well-nigh hopeless. This, for ourselves, we look upon as a pregnant commentary of the Divine Providence upon the truth of our main positions. It indicates to us that it is not by a clergy that the church is either to be sustained or propagated. It must be by every man of the church realizing himself to be a church and a clergy in the least form, and bound to act as if he were himself charged with the responsibility of the priesthood involved in his church character. All in a society or a neighborhood, who have the heavenly

doctrines at heart, ought to feel it incumbent upon them, both jointly and severally, to see that their 'coal be not quenched,' and that their lamp go not out. They are each and all to supply the minister's lack of service, and every one who enters such a society should do it with a distinct understanding that such are the conditions of membership — that a church society is a spiritual firm in which there are no silent partners, but every one is to be an active working member, always carrying with him the conviction that the concern is complete in itself, that it must depend entirely upon its own efforts, and that its solvency and success can only be secured by every one, without exception, feeling as if the result depended wholly upon him.

"So in the matter before us; we see no other method by which the little bands of believers scattered over the country can ever be prompted to arouse themselves from that torpid dead-and-alive condition into which they are so prone to fall, than by being weaned from reliance on the ministry, and thrown upon their own resources; and how can this be done without discarding *in toto* the very fundamental idea of a clergy or a priesthood *as a distinct order of men?* A priestly principle there must ever be in the church, but that this principle must ultimate itself in a separate priestly caste under the Christian dispensation is, we are persuaded, one of the first-born of falsities which unfortunately has made itself to dominate over some of the chiefest truths of the church.

"That the fruits of this system have not been all evil we of course admit, and we have expressly said that we have no 'railing accusations' to bring against the parties who have, without consciously intending it, fastened a false and pernicious system of clerical order on the church. But we feel, at the same time, no restraint from pointing to the 'mischiefs manifold' which refer themselves to this source. Among these we have barely adverted to one which demands a more definite presentation. We allude to the everywhere prevalent idea that the Lord's church is to be propagated mainly by the agency of preaching. This certainly cannot be if our previous position is sound, that the very office of the preacher, as ordinarily apprehended, is a fallacy. Let this position be tried upon its merits. 'But how is the gospel of the kingdom to be proclaimed?' it will be asked. We reply, by means of the press and the living voice, not of the minister or the missionary *as such*, but of the ordinary member *as such*. In the mode now

specified, every society or circle of disciples is to regard itself as virtually a band of propagandists, whose main business it is, in this world, to live and labor for this end. To this every thing else is to be subordinate, without at the same time being neglected. Worldly resources are needed for spiritual uses, and when every thing is viewed in relation to eternal ends, we are doing our utmost to superinduce a church-state upon the world at large — the grand finale to which the Divine Providence is shaping its counsels. Nothing, indeed, is more abhorrent to the true genius of the church than a spirit of indiscriminate proselytism; but there is doubtless a growing receptivity in the world which prefers a claim to be provided for, and this claim will hardly fail to be met if the principles of church polity now advocated be thoroughly carried out. The fact is, the true church of the Lord is in its own nature self-propagating. It diffuses itself by outgrowth or off-shoots, like trees and vines. There is a spontaneous multiplication of societies wherever a true spiritual vitality exists to give the start. There is in the essential life of a true church society a constant *conatus* to reproduce itself in similar forms, and if the converse of the apostle's aphorism, that 'evil communications corrupt good manners,' hold good, to wit, that 'good communications purify bad manners,' then we may reasonably hope that the quiet intercourse of the men of the church, with others, their blameless example, their solid, if not imposing intelligence, will be constantly operating, like a wholesome leaven in the general mass of mind till the whole is leavened. The upright walk, the sphere of charity, the unwearied study of use — all which will be sure to make themselves known and felt — will no doubt effect as much in the concentrating of attention upon the truths of the church as the discourses and appeals of a commissioned clergy, who will always have to contend, more or less, with the prejudice founded upon the fact that the preaching of the gospel is with them a paid calling instead of a gratuitous service.

"But this noiseless and unobtrusive insemination of good and truth, within the range of each one's personal influence, is not the sole ground of reliance in the propagation of the doctrines and life of the church. The press is the great executive ministry of the present age. It is by its instrumentality that the furtherance of the Lord's kingdom on the earth is mainly to be effected. Here, then, is the channel through which church efforts are to be made to tell upon the progress of truth and

righteousness. The press we deem a vastly more efficient agency of the church than an ordained clergy; and could the large sums annually expended in paying salaries and building churches, be laid out in publishing and circulating useful works on religious subjects, we are satisfied that a far more substantive use would be accomplished for the cause of Zion. And let us here say, that while the employment of lay missionaries and colporteurs in great numbers and on a large scale may not be without its good results, yet, after all, this system of operation is apt to serve as a virtual discharge of the mass of members from the duty of direct personal effort in this sphere. The proper state of things will not be reached till every one who prizes the spiritual treasures of the church shall feel himself constrained to become a missionary to his neighbor, without waiting to have the work done to his hands by a proxy. Why should not every churchman feel himself bound, according to his ability, to keep on hand a supply of appropriate writings with which to furnish, by sale or gift, those whom he may regard as proper objects of such a favor? The apathy which has heretofore so widely prevailed on this score, is no doubt referable to the same general cause to which we have traced so many of the evils that have afflicted the church. The obligations of duty have been commuted on the principle of clerical substitution, and instead of being sacredly discharged have been secularly disbursed. We look, eventually, for an entirely different procedure in this respect. We can form no idea of a truly prosperous state of the church, but one in which the individual shall more and more assert himself—in which individual effort and action shall not be so perpetually merged in association. Still we would by no means forego this kind of combined ministration to the uses of the church. In the matter of printing and publishing they are of immense importance. But our ideal of a zealous Christian, is of one who is so intent upon ministering to the spiritual weal of his fellow-creatures, that just in proportion to his worldly means, he will not only purchase and distribute the works of the church, but, if needs be, will actually, in particular cases, publish and distribute them at his own cost, where he is persuaded a great use will be thereby accomplished. At any rate, most cordially will he come forward to sustain the labors of those who, as a class, would fain dedicate their powers, by means of the pen, to the building up of the walls and temples of the 'Jerusalem that is from above.'

"But we are admonished that we cannot indefinitely extend

our thoughts even upon the momentous theme before us. We have uttered ourselves upon it with all frankness and freedom, and in full view of the consequences. We have been all along aware of the 'revolt of mien,' of the estrangement of confidence, of the alienated sympathy, which the declaration of such sentiments will not fail to encounter in the minds of many of our brethren. That they will at first strike their minds as the very extreme of destructive radicalism, is more than probable. Nevertheless, we have spoken advisedly; and however we may deprecate the sinister judgment and the sombre auguries of those whose good opinion we covet, we are prepared to encounter them, if fidelity to truth makes it inevitable. We have only to request, that whatever exceptions may be taken to the views propounded, they may be taken to the abstract argument itself, and not to the practical inferences which we may be supposed to draw from it. We can readily perceive how natural would be the conclusion, that if an external priesthood in the church be a falsity, it ought of course to be regarded as a nonentity, and that therefore the whole system should be abandoned instanter, as a crying abomination before heaven. We have already spoken in pre-arrest of any such sentence as this. We are no advocates of sudden changes in the fixed habits and usages of the Christian world. We would precipitate nothing before the fitting time. The present order of things involves, indeed, a multitude of evils, but it has gradually supervened upon the order of heaven, and gradually must it be removed. On this ground we have no denunciations to utter against the general body of those who now sustain the sacred office, and of whom it cannot justly be doubted that they have entered it with the most upright intentions, and who continue to administer it according to the best light they have respecting its nature and ends.

"But all this does not vacate the force of our reasoning."

Those who are at all conversant with Prof. Bush's style of composition, will not fail to discover — what he himself intimates in his address to the reader — that *all* the sentences in this work were not traced by his pen. There is a lack, in many passages, of that modest deference and conciliatory spirit which so mark and distinguish his writings.

The foregoing extracts from the book, have been se-

lected more with the view to show the opinion our friend entertained upon the subject of the ministry, than to give his arguments or to exhibit the evidence he has arrayed in support of his position. We do not desire to forestall the judgment of the reader. The question involved is too momentous to the interests of the church to be hastily determined. An issue is here made with the present system of church order and government, which demands attention from all who have the interest of the church at heart. None will deny its importance; none fail to see its bearing for good or for evil. Whatever condemnation may be passed upon the author's views, there are but few, we think, who despise hypocrisy and concealment, that will not be found to applaud the bold and unequivocal language in which these views are stated and proclaimed.

To say the least, it is a bold charge of prevailing error in the churches; and if the language of the Bible has been wrested from its obvious meaning — as he alleges — to make it conform to this error, surely it is time we should know it.

The array of evidence he brings to support this charge is too formidable to be ignored, and too respectable not to claim attention.

He claims that the fair and honest rendering of *every* passage of scripture that at all refers to the subject goes directly and forcibly to sustain the view he has taken; and that this view is also supported by the practice of the Apostolic Churches and confirmed by Luther, Geiesler, Neander, Milton, McCulloh, Beverly and others. These passages or texts are all cited and spread out before the reader.

The work in question, soon after its publication, was extensively reviewed and severely criticised by "Perambulator," * which called forth a lengthened reply from the author.

It may be interesting to know how the argument was

* Rev. B. F. Barrett.

managed, since both — reviewer and author — reasoning from the same premises, arrived at very different conclusions.

The following extracts taken from the author's rejoinder (supplement to the New Church Herald, 1857), will furnish, perhaps, the best view of this controversy.

"'COMPAGINATOR' *versus* 'PERAMBULATOR.'

"MR. EDITOR,

"I notice that two or three of your recent numbers are pretty largely occupied with a review, or rather an intended refutation, of the main position of a work of mine, entitled, 'Priesthood and Clergy unknown to Christianity.' I am by no means insensible to the compliment implied in the honest aim to submit my views to the test of a close and argumentative analysis, even though I should feel, as I do in the present case, that the attempt had entirely failed of its object, and that not the slightest impression had been made upon the fortress of the general theory. An author who has treated with laborious care and earnestness what he deems a subject of vital importance to society or the Church, is more aggrieved by the apathy which his zeal often encounters, than by the most vigorous opposition; for where there is opposition there is at least life, and truth only despairs of triumph when a prevailing deadness to its appeals exists. While, then, I am happy to find that an able dissenter has seen fit to come forth and enter the lists as a champion for the old doctrines which he thinks have been fallaciously arraigned in my pages, I cannot, at the same time, allow my gratification, on this score, to blind my eyes to the intrinsic weakness or wrongness of the arguments employed. A view of truth which is worthy to be broached, is worthy to be defended; and though I have already written much on the subject, with which your readers are familiar, I am induced again to trespass on their indulgence, lest I should appear, by my silence, to have succumbed to the force of my opponent's objections. As this is far from being the case, I wish to be heard in reply. * * *

"As preliminary to the general course of my remarks, permit me to say, that the work in question was not originally designed for the New Church. Though written by a New Churchman, yet it was published anonymously, and with not a single reference to Swedenborg, that its reasonings might have more weight with those for whom it was intended. It proposes to

take the man of the Old Church on his own ground, and to show that those Scriptures on which he so confidently relies in support of the clerical order utterly fail, when brought to the test of rigid criticism, to sustain his theory, and that the history of the Church in its primitive days, goes, beyond all question, to confirm this conclusion. Such was the design of the book; and, viewed from this stand-point, 'Perambulator' does not refuse to admit for it a high degree of plausibility. 'We doubt whether the anti-clerical doctrine has ever before been argued with so much ability, or has had so much learning and sound criticism marshalled in its defence, as in the volume before us. If so, it has never fallen under our observation; and we do not quite see how an Old Churchman, or one who believes in the divine authority of Paul's epistles, can resist the cogency of this writer's reasoning, or escape his general conclusion.' If such, then, be the character of the work in reference to its end; if it does, of set purpose, waive all allusion to the New Church, and its peculiar teachings, it becomes a fair question, what motive a New Churchman could have to assail its positions, and, as far as an adverse line of argument could go, to defeat its end with the adherents of the Old Church. It might be presumed likely to accomplish some good in that direction, by showing the weakness of one department of their system, that might lead them to suspect a possible like defect in some other. In these circumstances, it would seem that the main motive prompting a New Churchman to take a stand against the book would be an apprehension that in successfully combating an error on the one hand, it assails and jeopardizes some important truth on the other; that, in exposing Old Church fallacies, it compromises New Church verities. But, even in this case, it devolved upon the reviewer to judge whether the good it promised to do to those for whom it was intended was counterbalanced by the harm it might possibly do to those for whom it was not intended. Granting that, in its sweep of argument, it might perchance impinge upon some truth of the New Dispensation, was that truth so momentous and vital to the Church that it could not brook silence? Was it absolutely necessary to exhibit to the world the spectacle of two avowed New Churchmen, arrayed on opposite sides of a great question of divine order in the Church?

"Let not this be construed as the language of deprecation. I have not the slightest objection to the most unsparing review of my argument. I welcome it from any quarter.

"'Perambulator' opens his logical enfilade by the following

distinct avowal of what he believes, and of what he shall endeavor to prove:

"'We believe in the clerical order or profession as a distinct caste that is always to exist in the Church; for a caste is nothing more than a class of the same rank or profession. We believe in the pulpit as a permanent institution — permanent, because based upon the constitution of the human soul — growing out of the wants of our religious nature, and demanded by the exigencies of our social state. We believe in a clergy as a distinct order or class, just as we believe in lawyers, doctors, merchants, sailors, ship-builders, artists, authors, etc., as constituting each a distinct class or profession. And we believe in the divine order and permanence of the one just as firmly as we do in the divine order and permanency of the others, and for precisely the same reasons.'

"These classes or professions he regards as the normal product of 'the constitution of the human soul, growing out of the wants of our religious nature, and demanded by the exigencies of our social state.' His idea is more fully expanded in the paragraph which follows:

"'We think this general postulate may be easily maintained, that every faculty with which the Creator has endowed the human race, not only points to a specific use, in whose performance it finds its gratification and delight, but must and will, in a state of true social order, ultimate itself in a class of individuals, who will stand as the special representative of that faculty — the special ministry in that use towards which the faculty points. For example: All men possess in some degree the musical faculty, and, as a necessary consequence, there exists a class called musicians. All men possess the constructive faculty; hence there arises in a social state a class of builders, and mechanics of various kinds, according to the other faculties with which construction is combined. All men possess the imitative, or mimetic faculty, which ultimates itself in the social state in a class of actors, giving rise to the institution of the drama. All men have something of the calculating, or mathematical faculty, which gives rise, of necessity, to a class of mathematicians. All possess the faculties of comparison, ideality, perfectiveness, etc., which, combined with certain other faculties, produce the æsthetic talent, ultimating itself in the social state in a class of artists. And so we have the various uses of human society arranged and discriminated according to

the variety of human faculties, and their endless combinations, and resulting, of necessity, from this variety.'

"Pursuing the same train of thought he holds that, as all men possess in potency the priestly or leading faculty, so the universal possession of this priestly faculty clearly points to and necessitates the existence of a priestly or clerical order. 'It must and will, in a true social state, ultimate itself in a priesthood or clergy visibly and externally embodied in a distinct class or caste.' We shall see, in the sequel of our remarks, that this ground of the institution of the priesthood is distinctly abandoned, and the office placed upon entirely another basis, viz., the necessary and inevitable development of an external priesthood from an internal or spiritual one. It is possible the writer may not recognize the discrepancy between the two theories of the origination of the priestly class, but he will not fail to do so when we come to state it in its proper place.

"But a very natural query is anticipated and answered in this connection:

"'Is it asked, why are all not alike ministers or priests? Why a distinct class, seeing that the priestly faculty is bestowed on all? We answer, for precisely the same reason that all are not musicians, artists, merchants, or mathematicians, notwithstanding the musical, æsthetic, mercantile, and mathematical faculties are a common gift to all. Undoubtedly all human powers and faculties belong to every human soul, just as all human members and organs belong to every human body. But as in the latter the organs vary indefinitely in size and strength, adapting the body to various physical uses, so there is an endless diversity in the original strength and combination of the mental faculties, pointing to a like diversity of uses, and by consequence, to an arrangement of society into as many distinct classes, castes, or professions. We say, then, without now touching the question of ordination, or induction into the clerical office (though we shall come to that by and by), that the universal distribution of the teaching and leading, *i. e.* of the priestly or ministerial faculty, necessitates the existence of a distinct clerical or priestly order, as certainly as the universal distribution of the musical and mathematical faculties necessitates the existence of musicians and mathematicians as distinct classes of men.'

"We have thus presented to us the grand argument which leads the van in the assault upon our position. Let us apply

the glass to our eye, and explore the enemy from the wall as he approaches.

"'The innate constitution of the human soul,' it is said,'is such as to comprise within itself a variety of faculties determined to certain uses, and these uses legitimately give rise to certain classes or castes who are mainly devoted to them. Functions necessarily ultimate themselves in functionaries, and these, as a matter of course, become fixed and permanent members of the social body. The use of leading, teaching, preaching, or whatever it be that distinguishes the priesthood or clergy, follows the same law, and originates a distinct class in the community, who are to be professionally trained to their services, and sustained in them by a stipendiary allowance like the incumbents of other salaried offices.'

"Such is the theory of 'Perambulator.' In reply, I am compelled to say that it is founded upon an alleged analogy which fails entirely when brought to the test. To evince this we have only to advert to that doctrine of priesthood which everywhere prevails, and against which my arguments are all directed. This doctrine is that of a distinct, consecrated, ordained class, separated by a kind of discrete degree from the mass of the laity, and performing certain duties and enjoying certain prerogatives in consequence of their consecration, which appertain to them alone. It is essential to the clerical scheme, as it obtains in the Church, that those who are admitted to the office should first submit themselves for an examination into their qualifications, and then should be formally inducted into the priestly dignity by those who are already priests or ministers, and who are thereby empowered to impart a similar official character to such others as they may deem possessed of the requisite gifts and abilities. Now this fact, as is evident at a glance, constitutes a heaven-wide difference between the clergy as a class and the professions above alluded to. Granting that the musical faculty, possessed in potency by all men, generates a musical profession, yet every one knows that this is not a privileged or self-perpetuating class; that no academy or corps of musicians ever thought of erecting themselves into a court or tribunal to try the claims of other aspirants to musical distinction, and to confer upon them the right to exercise professionally a faculty with which the Creator had endowed them. Who will say that the choice of music as a profession is not a perfectly free and voluntary act on the part of those who feel inwardly drawn to it? Just according to their talent for it will

they find patronage in it, and they need no other license in the calling than their innate love for it. Not so with the clerical calling. While no one ever dreamed that musicians only could make musicians, who almost has ever dreamed otherwise than that clergymen were absolutely necessary to make clergymen? Would not the great mass, even of religious men, think it quite as feasible for an artist to take a daguerreotype at midnight, as for holy orders to be conferred upon a man without the presence, consent, and concurrence of an ordaining minister or an ordaining conclave? The same remarks apply with equal force to the case of builders, mechanics, actors, artists, mathematicians and others specified by the reviewer.

"It is true that the professions of law and medicine form an exception. For prudential reasons certain restrictions have been thrown by human legislation around these professions, and the primitive rights of men in regard to them abridged. Lawyers and physicians, therefore, constitute a class more nearly allied to the clerical than any other; but even here the parallel fails in some important particulars, as I have shown on a former occasion. I quote a paragraph:

"'From what we have now said, it will be seen that we think little of the force of the argument drawn from the supposed parallel case of the doctor and the lawyer. The cases are not parallel. The vocations of the doctor and the lawyer require of necessity the attainment of knowledges diverse from those of the mass of the community among whom their respective professions are practised. A peculiar training is therefore requisite in their case, because the end is peculiar. They are to do what their patients and clients cannot be expected to do, and they are to prepare themselves accordingly. But how is it in a Church? What is a Church society in its essential nature? Is it not an association formed for purposes in which every member has the same interest with every other member? Is there not the utmost community of object prevailing among those who belong to it? And is not this object one that has relation mainly to life? Is not the Church rather a school of life than a seminary even of sacred science? What interest have the so-called teachers apart from that of the taught? What does it behoove one to know which it does not another? How then can there be a basis for a distinction of classes similar to those of physic and law? Or with what justice can the *peculiarity* in the one sphere of use be offset against the *community* in the other? The comparison is altogether inap-

propriate, as in the one case we are dealing with an art or science which is necessarily limited to a class, and which must be acquired by a special course of training; whereas, in the other, we contemplate a form of spiritual and moral life, the functions and obligations of which pertain equally to every individual.'

"The preaching use, according to 'Perambulator,' falls into the same category. This, he says, is 'a distinct function requiring to be filled by functionaries. It is one of the *uses* to be performed in a Christian community.' The legitimate inference to be drawn from this he thus states:

"'And is it not sound doctrine to affirm that every distinct use in a community, supposes a class of persons who are especially devoted to that use? Tilling the soil is a use; hence a class of farmers. Building houses is a use; hence a class of builders or house carpenters. Interpreting the laws and adjusting claims under them is a use; hence a class of lawyers. Healing the sick is a use; hence a class of doctors. And by parity of reasoning, preaching the gospel is a use; hence a class of preachers, ministers, or priests: the name by which they are called is not at all important. Then there is nothing anti-christian in this division of men into distinct classes according to the uses they severally perform. For it does not follow, because of this arrangement into classes or distinct professions, that any civil, social, or religious rights or privileges are denied to any class. No such consequence results either from the theory or the practice. But it does follow that there are *specific duties* belonging to one class which are not so appropriate to another.'

"In rejoinder to all this, I have only to say, (1) That the reasoning falls to the ground, as a matter of course, provided it be clearly shown that the analogy or parallelism alleged to exist between the sacred and the secular classes of society is a fallacy. This I trust to have shown in my precedent remarks. If those remarks are well founded, the inference drawn by 'Perambulator' from the existence of various classes, and professional functions in the social syetem, is an absolute *non sequitur*, as the two departments do not come at all into the same category. (2) The views I have advanced on the general subject abundantly-secure the exercise of all the functions that are truly useful to the church, and virtually all the benefit resulting from that distinction of classes, of which my reviewer thinks so highly. The quotations from my work contained in

his own pages, are amply sufficient to evince the truth of this assertion. Take, for instance, the following: 'A variety of spiritual gifts is requisite in building up the body (of Christians), and certain gifts pertain to some, which confer a special ability on the score of teaching and leading. Their gifts and endowments are perceived by the society to be adapted to their exigencies, and they receive and acknowledge them in this relation. They do not confer any power upon them; they do not, strictly speaking, appoint them; they simply acknowledge them as qualified, and thereby designated by the Lord himself to officiate in this capacity, in the performance of a use which the states of the society render requisite.' To this the reviewer appends the remark, that 'this is sound New Church doctrine upon the subject under consideration; and we see from this that there are certain persons endowed with 'a special ability on the score of teaching and leading;' an ability which shows to others, that they are 'designated by the Lord himself to officiate in this capacity.' Assuredly this is what I hold, and what I have reiterated over and over again in my published essays. Permit the citation of one or two paragraphs, for we are here touching the real point of divergence between 'Perambulator' and myself on the question at issue.

"'Is it so very difficult to perceive that what we mainly deny is not a *function of ministry* in the New Church, but an *office or order of clergy;* for while we hold to the one we repudiate the other.

"'But it will be asked, Is there no such thing as a distinct function of teaching or preaching in the New Church? Can any thing be more obvious than the recognition of such a function, both in the Word and in the writings of the church? And if there is to be teaching, must there not be teachers? Does not a function imply functionaries, or men discharging "a distinct office and use?" If all are teachers, where are the taught? If all are leaders, where are the led? To this we reply, that diversity of uses in the Lord's spiritual body does not necessarily create diversity of *grades* in those who perform such uses. We acknowledge at once the necessity of teaching and of teachers in the church; but we deny that this fact lays a foundation for that radical distinction of *clergy* and *laity* which has obtained currency throughout Christendom, and which has opened a Pandora's box of evils and mischiefs to the church of the past.

"'We are well aware how difficult it will be for many of our

readers to rest in our conclusion, that there may be a distinction in use which does not amount to a distinction in office, or rather in official order or caste. Nor are we sure that we can make our idea any more intelligible by expansion or illustration. If it does not strike the mind with somewhat of an intuitive perception, it will not probably be apprehended after pages of elaborate exposition. We would say, however, that by the distinct order or office of the clergy in the church, we mean an order *which perpetuates itself* by some special form of ordination or inauguration, wherein the body of the church, or the *laity*, as they are termed, have no share. That such an order of men, whether called priests, clergymen, or ministers, was designed to exist in the New Church is what we venture to deny; while at the same time we freely admit and strenuously maintain that there is a function of teaching which is to be discharged by those who have the requisite qualifications therefor. If these two propositions are deemed inconsistent with and destructive of each other, so it must be. In our view, they are not.' * * *

* * * "'Perambulator' and every other reader will now perceive the precise position on which I plant myself, and how far that position is shaken by the critiques to which I am replying. I readily concede all that the writer affirms respecting the diverse faculties and the consequent uses which he predicates of our constitutional nature. I admit, as a matter of fact, that on the ground of these faculties and functions, 'men are every where arranged into distinct classes, castes, and professions.' But while so far agreed, I dissent entirely from the import which he would assign to the terms 'distinct class,' 'distinct caste,' etc., when applied to the clergy. The distinction which I hold and have endeavored to establish, is of such a nature that it does not lift the ministry of the church out from among the laity, and set them on a separate plane, but merely recognizes them as discharging a peculiar function in the midst of the laity, just as musicians, mechanics, artists, actors, engineers, authors, etc., constitute separate classes in the community, without, at the same time, forming castes essentially distinct from the masses to which they belong.

"But I pass from this to the more important and vital positions of the review, and, without travelling far, I encounter the following among other strange settings forth which it exhibits:

"'We admit, then, as freely as "Compaginator" himself, the existence of spiritual priests and spiritual kings. And we will

go further, and concede that these are the *true* priests and *true* kings, just as the spiritual sense of the Word is its *true* sense. But we maintain, contrary to our friend's theory, that *because* there are spiritual priests and kings, therefore *there must be natural ones also* in a state of true order. We know there is a spiritual temple: Will it therefore be maintained that there is no need of a natural temple? There is a spiritual altar and spiritual worship: Shall we, therefore, argue against the necessity of a natural or external altar, and external worship? There is a spiritual marriage, which is the conjunction of good and truth in human minds: Shall we, therefore, set ourselves against any other kind of marriage? There is an internal and spiritual church — a church consisting of all the Lord's people "dispersed throughout the whole world," and *visible* to no mortal eye, but only to the eye of Him who seeth in secret: Shall we, therefore, deny the existence of an external church — of the church as an organized and visible institution? There is a spiritual Word and a spiritual world: Shall we, therefore, maintain that a natural Word and a natural world are quite unnecessary? No. The spiritual and invisible everywhere and always seeks to ultimate itself in the external and visible. There is a spiritual temple, a spiritual altar, spiritual worship, spiritual marriage, a spiritual church, and a spiritual world. And it is according to divine order that each of these should be "externally and visibly embodied." The spiritual, so far from justifying the belief that the natural is needless or out of order, actually *necessitates* its existence. They are clearly related, like soul and body. If, then, we admit the existence of spiritual priests and spiritual kings, how can we logically escape the conclusion that *there must be* external and natural ones also? Admit, if you will, that the spiritual in every thing is the real, and the natural the non-real; that one is substance, the other shadow. But as a shadow cannot exist without a substance, so neither, *where light prevails*, can there be any substance without a shadow.'

"Now, I must in all frankness declare, that in regard to the views advanced in this paragraph, there are very thick scales obscuring either the writer's mental eyesight or mine. If I should say that the train of reasoning was essentially and radically fallacious, and that the presentation of the argument came amazingly near to 'covering up falsities with truths,' I should say no more than I shall hope to make apparent as I proceed. The general drift of the argument is obvious. It is

to charge upon the sentiments which I have advocated the inference, that in maintaining the spiritual I do virtually deny the natural. This is the *animus* of the entire paragraph. The reviewer holds 'that *because* there are spiritual priests and kings, therefore *there must be natural ones also* in a state of true order;' consequently, as he regards me as holding the existence in the church of spiritual priests and spiritual kings only, I must of course deny the existence of the natural functionaries bearing these titles and characters. This point will repay a little close examination.

"And first, as to the reviewer's illustrations. The near and intimate relation subsisting between the spiritual and the natural spheres, and the constant 'seeking of the spiritual and invisible to ultimate itself in the external and visible,' is of course a primary truth of New Church philosophy. This is the fundamental law. But how far the application of this law to the cases adduced is legitimate, is something more than questionable. Let us look at it. Marriage and a natural world, as flowing from spiritual causes, are doubtless in point, though not illustrating any principle which I have denied. But what shall be said of the other instances adduced? 'There is a spiritual temple, a spiritual altar, spiritual worship, spiritual marriage, a spiritual church, and a spiritual world. And it is according to divine order that each of these should be externally and visibly embodied. The spiritual, so far from justifying the belief that the natural is needless or out of order, actually *necessitates* its existence. They are clearly related, like soul and body.' That is to say, as the soul elaborates the body, so do these spiritual objects elaborate the natural. A spiritual temple elaborates, or, if he prefers, *necessitates*, a natural temple; a spiritual altar *necessitates* a natural altar, etc.

"To this theory I have two insuperable objections: (1.) As I understand the teachings of our author, the main position is entirely erroneous. There is no such thing as a spiritual temple apart from a natural temple, nor a spiritual altar apart from a natural altar. Much less is the formation or *genesis* of a natural temple or altar from a spiritual. There are, indeed, certain interior or spiritual *principles*, which are, or *were* represented on the natural plane by a temple and an altar; but these *principles* never existed in the spiritual world in the form of temples or altars, although they assumed that form when ultimated in matter. An altar, for instance, Swedenborg informs us, represents 'the holy principle of worship;'

an altar of earth, 'the worship of the Lord from good;' an altar of stone, 'the worship of the Lord from truth.' Consequently, a natural altar is the outbirth of these spiritual principles, and not of any such entity as a spiritual altar in the spiritual world. If such an object were to be seen there, it would still be representative, just as it is here; and representative of the same things. (2.) Temples and altars are now abolished forever. The Jewish system to which they pertained has passed away by a permanent abrogation, which is but another form of saying that the influx of the *principles* which formerly ultimated themselves in those structures, does no longer determine itself into either temples or altars, they being wholly superseded in the dispensation under which we now live. These examples, therefore, even if they were well-founded, have no pertinency to the argument before us. If we could for a moment suppose that spiritual altars should now necessitate natural ones, what would be their use? Altars are for sacrifice; what kind of animals does 'Perambulator' think would be offered up upon these altars of earth or stone? The fact is, all the spiritual temple and altar that there ever was or will be, except representative ones in heaven, was to be seen at Jerusalem in the material fabrics so termed. They were spiritual because they had a spiritual significancy, while, at the same time, they were natural from being constructed of materials furnished from the natural world. It is the universal law, that, in all matters of this kind, the *spiritual is to be recognized* IN *the natural, and not out of it;* the ignoring of which law supplies the key to the reviewer's very grave mistakes on this whole subject. The clear statement of the law lays the axe at the root of his entire theory respecting the church and the priesthood. * * *

"In affirming the existence of a spiritual priesthood, I have demanded proof of the intended existence of any *other* than such a priesthood. I would have the *divine authority* cited for such an order of priesthood as now exists, and has long existed, within the bounds of Christendom. How is the demand answered? Let us listen again to the critic:

"'We insist, therefore, that inasmuch as there is a clear distinction to be observed between the Church as an institution, and the Church as consisting only of those "who are written in the Lamb's book of life"—the one being external and visible, the other internal and invisible—the one being humanly, the other divinely organized, a like distinction is to be observed in

the priesthood in these two churches. In the one, it must of necessity be an external, visible, and humanly appointed priesthood, since the Church in which it is called to minister, is an institution, *i. e.*, an external, visible, and humanly organized Church; in the other it must be an invisible and divinely appointed priesthood, since the Church in which it ministers is an internal, invisible, and divinely organized Church. And we hold it to be not less unreasonable and illogical to admit the existence of the Church as a visible institution, and at the same time deny the propriety or need of any priesthood "visibly and externally embodied," than it would be to admit the existence of a material world, and at the same time deny the need of material bodies, in which to live and perform uses in this world. It is plain that the functionaries must ever be in some sense homogeneous with the body or sphere in which their functions are to be exercised. If one be external and visible, the other must be external and visible also. But if one be invisible and spiritual, so likewise must the other. And we might as reasonably maintain, that spirits divested of their material covering, could perform all needed uses in this material world, as to insist there is no need of any but spiritual priests to exercise the teaching function in the Church, viewed as an outward and visible institution. As an institution, the Church is organized by men — no matter if the organization extend not beyond 'the single societies.' Its sphere of action is defined by men. Its rules are framed and its affairs administered by men. And if preaching be an acknowledged function in this Church, then it would seem to be just as orderly and proper that the preachers should be elected or appointed by the people, as that the president and directors of a bank or railroad, the overseers of a college, or the officers of any other institution, should be so appointed. So long, therefore, as we hold to the Church as a visible institution, consistency would seem to require us to believe in a priesthood "visibly and externally embodied in a distinct class or caste.'"

"Here is the stone we receive when asking for bread. We demand the requisite authority for a distinct consecrated class or caste of priests to serve in the Lord's church, and we are referred to an *institution* which is 'a humanly organized society or association' — 'an external, visible, and humanly organized Church' — an *institution* in which 'the functionaries are appointed by men; its sphere of action defined by men, its rules framed and its affairs administered by men;' and one

with which I do not perceive that the divine providence or ordination has any more to do than it has with the hierarchies of Romanism, Islamism, Brahminism, or Buddhism — all which are wisely *permitted*, but not one of them *provided*.

* * * "But I pass to another phase of the argument of 'Perambulator.' It relates to the position I have assumed in respect to the non-existence of a clergy as a distinct class in the primitive Christian Church. And here I have the satisfaction of recording his own testimony to the sufficiency of the proofs I have adduced on this head. 'He cites abundant authorities, and good ones, in proof of this position.' 'The following,' he says, 'from "the exact Geiseler," is quoted, with other testimony, and fully sustains his affirmation.' Again, he says, 'we readily concede that our friend's theory was the one generally in vogue among the early Christians. There is no room to doubt it.' It is gratifying, in a debate like the present, to have a fact of so much importance freely admitted by an opponent. Although the historical argument is, in my view, but of secondary import compared with the Scriptural, yet I am thankful for the reviewer's concession, that on this point I have not labored in vain. With many — perhaps with the majority of readers — the fact conceded by the writer would go very far towards substantiating the main thesis, that as the distinction between clergy and laity was not to be detected from the extant documents, either in the apostolic or the early patristic age, therefore the evidence was paramount against its designed existence at all. For if such a distinction resting upon divine authority, did not then exist, when did it take its rise, and what kind of sanction does it plead for itself? But 'Perambulator,' with a lofty disregard of all obvious and ordinary deductions, strikes out into a new track of inference, and one which deserves credit for its novelty if not for its soundness. 'While we admit the premise, we deduce from it an inference precisely the reverse of the writer's. We say that the very fact that this theory was in vogue in the infancy of the Church, is itself evidence that it is *not the true* theory, nor one to be practised upon by the Church in its mature state.' Our curiosity is, of course, awakened to learn on what grounds the reviewer admits the premise, but rejects the conclusion drawn from it. He is ready to satisfy our queries:

"'Now, while we admit the premise, we deduce from it an inference precisely the reverse of this writer's. We say that the very fact that this theory was in vogue in the infancy of

the Church, is itself evidence that it is *not the true* theory, nor one to be practised upon by the Church in her more mature state. At the period referred to, the Christian Church *as an institution* had hardly begun to exist. It was not then formed, but was in the process of formation. The Church was infantile in its state, and alike infantile in its form. All institutions, like all organic forms, are known to be less perfect in their structure and organization *at first*, than they are at a later period.

"'No one would think of referring to a little infant as a model of the human form. All we can say is, that the infant is the human form while yet in its feeble, immature, and undeveloped state. And just so the Christian Church, viewed as an outward institution, is seen among the early Christians, not in its mature and perfected, but in its infantile, immature, and therefore, necessarily imperfect, form. And we should as soon think of pointing to the tender sapling as a model of the "gnarled oak," or to the infant at its mother's breast as a model of the human form, as we should think of looking to the Christian Church in its earliest and infantile state, to ascertain the true order of the Church as a visible institution, or to determine the propriety or need of a ministry as a distinct class in the Church.

"'We argue, from the conceded practice of the early Christians, to a totally different conclusion from our friend. They had among them no clerical order; they knew no preachers *as a class;* they were all preachers. This is precisely what we should have expected in the primitive state of the Church. But should we expect to find the same thing in an advanced and mature state of this institution? Reason and analogy constrain us to answer, No. The subdivision of labor, and the consequent distribution of men into classes, continually more and more numerous, keeping pace with the advance of society in civilization and refinement, clearly points to the ultimate segregation of those who exercise the preaching function into a distinct class — as distinct, at least, as lawyers, physicians, farmers, merchants, or any other class. The fact, therefore, that, in the first age of the Christian Church, "all taught and all baptized," at such times and places as they found it convenient, is, in our judgment, no argument in favor of Compaginator's theory; but on the contrary it is a strong argument against it, since it is inevitable that *institutions* change their

form and polity as they advance from an infantile to a mature state.'

"We have here the quintessence of the whole argument on this head, and it will not require a lengthened reply. The *institution-theory* is plainly destined to serve the writer as a universal solvent, in which all the main positions of 'Compaginator' are to be melted away and lost. Yet I have some counter considerations to suggest on this head, which may not be found undeserving of notice. There is nothing, I think, more unequivocally affirmed in the illuminated writings, than that the earliest ages of all Churches are the purest, from which state the tendency is uniformly to a state of deterioration and decline. A graphic picture is given by our author of this tendency in reference to the primitive Christian Church, of which we are here speaking:

"'When a church is first raised up and established by the Lord, it exists in the beginning in a state of purity, and the members then love each other as brethren; as is known from what is recorded of the primitive Christian Church after the Lord's coming. All the members of the church at that time lived one amongst another as brethren, and also called each other brethren, and mutually loved each other; but in process of time charity diminished, and at length vanished away; and as charity vanished, evils succeeded, and with evils falsities also insinuated themselves, whence arose schisms and heresies. These would never have existed, if charity had continued to live and rule; for in such case they would not have called schism by the name of schism, nor heresy by the name of heresy, but they would have called them doctrinals agreeable to each person's particular opinion, or way of thinking, which they would have left to every one's conscience, not judging or condemning any for their opinions, provided they did not deny fundamental principles, that is, the Lord, eternal life, and the Word, and maintained nothing contrary to divine order, that is, contrary to the commandments of the decalogue.—*A. C.* 1834.'

"So also of churches in general:

"'With respect to churches the case is as follows: in the beginning charity is held as a fundamental, every one in this case loves another as a brother, and is affected from a principle of good, not for himself, but for his neighbor, for the general good, for the Lord's kingdom, and above all things for the Lord; but in process of time charity begins to grow cold and to become none; afterwards there arises hatred one towards another, which,

although it does not appear in an external form, by reason of their being subject to the laws of civil society, and to external bonds of restraint, yet it is nourished inwardly; these external bonds of restraint are derived from self-love and the love of the world, and consist in the love of honor and eminence, in the love of gain and of power also grounded in gain, consequently in the love of reputation; under these loves hatred conceals itself, which is of such a nature, that it wishes to bear rule over all, and to appropriate to itself the property of all; and when these loves are opposed, the persons under their influence inwardly despise their neighbor, breathe revenge, have a sensible delight in their neighbor's ruin, yea, exercise cruelty towards him as far as they dare; such is the consequence of the departure of charity from the Church when its end comes, and in such case it is said of it, that there is no longer any faith, for where there is no charity there can be no faith, as has been abundantly shown above.—*A. C.* 2910.'

"Citations to the same purpose could be multiplied to any extent, going to show that the primitive state of Churches is the most innocent and heavenly, forcing upon us the inference that it is also the most *orderly;* that as its internal is charity in principle, its external is charity in act, or the love of the neighbor in deeds of beneficence, which is at the greatest remove from the love of pre-eminence, dominion, oppression, or even 'segregation' into distinct orders and classes, for which 'Perambulator' pleads so strenuously. Yet this is the state which he calls 'infantile, immature, and imperfect,' and no more to be compared to its advanced and ripened state than is the suckling at its mother's breast to the stalwart man of full growth, or the 'tender sapling' to the 'gnarled oak.' The difference is effected by the magic power of *institution* which is indispensable to the perfection of the divine embryos, and the only *Cyropædia* to the young Cyrus of the Church.

"Now, I have always been accustomed, as a New Churchman, to regard the state of infancy as the happiest possible symbol of the Church in its purest periods, whether those were the earliest or the latest. For surely we can form no idea of a man or a Church higher than that in which the innocence of infancy is combined with the wisdom of age, as this is our highest conception of the celestial state. Wisdom is indeed acquired by knowledges, but the infantile element is still to be preserved, and progress secured, not by the influence of *human institutions*, but by the accumulation of knowledges from revelation and

science, a treasure constantly adding itself to the stored remains of infancy and childhood. Thus the Church is built up after the pattern of its Divine Head.

"'It is not possible for any one, as man, to be conjoined to Jehovah, or the Lord, except by knowledges; for by knowledges man becomes man. This was the case with the Lord, since he was born as another man, and was instructed as another man; nevertheless into his knowledges, as so many recipient vessels, things celestial were continually insinuated, so that his knowledges were continually made the recipient vessels of things celestial, and these vessels at length themselves became celestial also. Thus he was continually advancing to the celestial things of infancy. For, as was said above, the celestial things appertaining to love are insinuated from the earliest state of infancy to childhood, and even to youth, as man is then, and afterwards, furnished with sciences and knowledges. Where man is such as to be capable of being regenerated, those sciences and knowledges are replenished with things celestial appertaining to love and charity, and so are implanted in the celestial things with which he was gifted in his progress from infancy to childhood and youth; and thus his external man is conjoined with the internal. They are first implanted in the celestial things with which he was gifted in his youth, then in those with which he was gifted in childhood, and lastly in those with which he was gifted in infancy: and then he becomes an infant, such as those of whom the Lord says, that of such is the kingdom of God. This implantation is effected by the Lord alone; wherefore, nothing celestial exists with man, nor can exist, which is not from the Lord, and which is not the Lord's. But the Lord, by his own power, conjoined his external man with his internal, and filled his knowledges with things celestial, and implanted them with things celestial, all according to divine order; first in the celestial things of childhood, and then in the celestial things of the age between childhood and infancy, lastly in the celestial things of his own infancy. Thus he became, at the same time, as to his Human Essence, innocence itself and love itself, from whom is all innocence and all love, both in the heavens and the earth. Such innocence is true infancy, because it is at the same time wisdom; but the innocence of infancy, unless by knowledges it becomes the innocence of wisdom, is of no use; wherefore infants, in the other life, are initiated into knowledges.—*A. C.* 1616.'

"Here surely is a process of development very different from

anything effected by the *institutions* of human wisdom, however sagacious or imposing. Here we behold a process by which the developed man is still an infant, though a wise one, and one which stamps as a fallacy the writer's remark, that 'no one would refer to a little infant as a model of the human form.' Assuredly he *is* a model of the human *form*, and a most beautiful one too — a model in miniature, it is true, but none the less perfect for that. Identity of *form* does not suppose identity of dimensions, and *form* is here the theme of remark. The structure and organization of manhood is indeed more compact and firm than that of infancy, just as the wisdom of years is more substantial than the ignorance of infancy; but as the *form* of infancy differs only in size from that of manhood, so the *infantile element* is to run on through every period of the development of the man and the Church to the full maturity of each. The more perfectly the infancy of the Church is reproduced and re-appears in its advanced periods, the more perfect is its state. If in its early days the distinction of clergy and laity was unknown, and the priestly and teaching functions were viewed as a part of the universal birthright and prerogative of Christians, which 'Perambulator' admits, what inference more palpable than that the same order of things will return with the returning golden age of the Church?

"We may say, then, that when the development of the Church is truly normal and orderly, the external polity of its maturity will be essentially the same with that of its dawning era. But when its development is abnormal and corrupt, its primitive simplicity will disappear with its innocence, and all manner of despotic abominations be engendered. We have only to bring this to the test of actual history. 'At the period referred to,' says 'Perambulator,' 'the Christian Church, *as an institution*, had hardly begun to exist.' Consequently the benign plastic power of *institutions* in moulding a hierarchy out of the materials existing had not yet been exerted. This was a blessing reserved for a later generation. Well; let him look at the Roman Catholic Church now, and for a succession of ages back, and his eye can feast upon the triumphs of *ecclesiastical institutions* arrayed before him in bewildering profusion. With the lighted lamp of the 'Apocalypse Explained,' or 'Revealed,' he can remount through the 'dark backward and abysm of time,' and explore those 'chambers of imagery' where the schemes and machinations of priestcraft — designed to subject, not the Church only, but Heaven and the Lord himself, to

utter vassalage and impotenee — were eoncoeted. He ean deteet the very 'eoekatriee's egg' laid in the days of the apostles themselves, and ineubated century after century by bishops and eouncils, till the entire papal brood of enormities was finally hatched out, causing the earth to groan under the eurse of its plagues. These are the fruits of *human institutions* devised for the purpose of supplementing the Divine wisdom in the establishment of the Chureh. Protestant seets have fallen but little behind their Roman exemplar in this respeet, as they are all ready to show a model system of Chureh polity and an array of most admirable *institutions*, just sueh as are demanded by the 'eonstitution of the human soul, the wants of our religious nature, and the exigeneies of our social state.'

"The more I weigh the style of reasoning here adopted to nullify the foree of the freely eonceded faet, that priesthood and elergy were unknown to the primitive Chureh, 'the more the wonder grows' to find it resorted to by so intelligent an advoeate of the New Dispensation. It would seem that he measures the prosperity and progress of the Chureh by the degree of its *departure* from the life, spirit, and genius of its purest epoeh. The primitive Chureh of the apostles expanded into the towering hierarehy of Rome by the eontinual engrafting of new *institutions* upon her original simplieity, and yet 'Perambulator' finds in this faet such evident tokens of advaneement and improvement, that he elearly *prefers* the order of things now existing to that whieh has been displaeed. How far this is from beholding greater charms in the 'mother of harlots and abominations of the earth' than in that 'chaste virgin' whieh the Christian Chureh was in her primitive days, I leave to be pondered by the writer himself. He speaks of the more perfeet structure and organization whieh the Chureh as an institution attains 'after centuries of trial and hard experienee.' Alas! this 'trial and hard experience' has indeed been her lot, and a lot induced solely by those corruptions which the lust of dominion has entailed upon her. But it has been an experienee which she eould well have dispensed with, for it was the work of an enemy that has compelled her to exclaim: 'Many a time have they afflieted me from my youth. The ploughers ploughed upon my back; they made long their furrows.'

"I am well aware of the reply whieh 'Perambulator' will make to all this. These are not the *institutions* he had in mind in speaking of the development of the Church; it was

another kind entirely. He did not intend Romish *institutions*, but the better kind of Protestant ones. Why not, then, have specified distinctly what *institutions* he *did* mean? Why leave us in the dark in a matter of so much moment? But the truth is, he has no right to evade the just consequences of his own logic. The priesthood for which he contends is the priesthood of the church as a *visible institution*. We have a right to look for that church where we can find it, and we find it, with precious little looking, in the Roman hierarchy, the most perfect specimen of the fruits of *human institutions*, as applied to the things of God, which the world has ever seen; and we bid him heartily welcome to all the advantage his argument can derive from this source.

"Another form of objection to the theory of my work now invites attention. 'We come next to notice what our friend evidently regards as the corner-stone of his theory—the alleged absence of any proof in the inspired Word of a "ministerial or clerical class."' That I should so regard the matter, when, to my mind, the question concerns mainly a divine and not a human institution, was perhaps not unnatural. It seems a very fair and rational inference that the Divine Wisdom knew best respecting its own ordinances, and that consultation was to be had immediately of the infallible oracle. But in replying to this portion of the argument, my opponent standing, as he says, on the New Church platform, feels inwardly 'compelled to set aside all his (my) quotations from the Epistles and Acts of the Apostles, as constituting no part of "Holy Writ."' This of course he can do as a New Churchman, although, as he is well aware that the work makes no profession of having been written *by* a New Churchman or *for* New Churchmen, I do not perfectly perceive the fairness of cashiering a considerable part of the witnesses I have seen fit to summon into court, especially as the judge and jury before whom the case was submitted to be tried, could have nothing to say against their character or competency. With the object which I had in view, it was perfectly legitimate for me to press into my service whatever I could find in the compass of the New Testament or the Old that bore upon the points discussed. How much or how little intrinsic *authority* I ascribed, in my own mind, to the Acts or Epistles, was immaterial to the scope of my argument, which was addressed to those who put all the books of the New Testament upon the same level as to authority.

"It will be observed, moreover, that my appeal to those writings was made for the purpose of showing rather what they *did not* teach than what they *did*. My scope was altogether *negative*. Finding that the great mass of the Christian world had recourse to the Acts and Epistles as establishing the clerical order, I ventured to submit all such passages to an exegetical process, with a view to evince that no such order was recognized by the sacred writers when their language was rightly interpreted. In doing this it was not necessary for me to regard them in any other light than as *historical documents*, affirmed on the one hand to contain certain averments, and denied on the other to contain any thing of the kind. And so in fact throughout. I do not go to the Scriptures to obtain evidence to establish any particular theory of Church order, but simply to show that the theory maintained by others on that subject is not supported by a just construction of the inspired pages. I have nothing to build up; my aim is solely to pull down what others have built up without any adequate foundation to build upon. The divine order will disclose itself as soon as human inventions can be got out of the way. The symmetry and beauty of the Lord's edifice will shine forth as soon as the scaffolding is removed. There is nothing for man to do in *making order* for the Church. That will take care of itself. He had much better turn his constructive faculty into other channels.

"I trust, then, that upon this point I am distinctly understood. I go neither to the Scriptures nor to Swedenborg to establish therefrom any *positive* scheme of order or organization for the Lord's Church. I deal in simple *negations*. I deny the existence of any such distinction of grades and castes in the Church as 'Perambulator' and others maintain, for the sole reason that the evidence is lacking which is requisite to prove it. As to all apprehended evil consequences likely to arise from doing away these distinctions without substituting any thing else in their place, I feel no concern, no responsibility, on that score. I have but one question to ask respecting the grand ecclesiastical compound that stands before me; — what part of it is the Lord's *gold*, and what part of it is man's *dross*? When once satisfied on that head, I have nothing to do but to endeavor to precipitate and separate the one from the other.

"What the reviewer says, therefore, respecting the comparative *authority* of the teachings of Peter, James, and Paul, and of Swedenborg, is very little to the purpose. I do not re-

sort to the apostolic writings as *authority*, but as *testimony*. A man pleads *authority* who has something *affirmative* to sustain. I have assumed a bare *negative*, and consequently have nothing to expect from *authority*. 'Perambulator' speaks about my 'anti-clerical theory.' Let him do so, provided he will bear in mind that *my theory is nothing else than a denial of the truth and soundness of his*.

"But the reviewer thinks, moreover, that my Scriptural appeals are faulty on another score, to wit, that I leave the reader in the dark as to my true method of interpreting Scripture. He is sadly at a loss to know whether I build my argument upon the literal or the spiritual sense of the Word.

"'Now we affirm that, inasmuch as neither times, places, persons, nor institutions are reflected on, or referred to in the spiritual sense of the Word, therefore no argument either for or against the Church *as an institution*, or a visibly embodied fraternity, can be drawn from this sense. The spiritual sense of the Word teaches *nothing whatever* in regard to institutions of any kind — nothing in regard to the civil or ecclesiastical polity of communities, any more than it does in regard to the science of astronomy, the creation of this natural world, or any other natural and visible fact. And since the question before us is one in regard to ecclesiastical polity — since it is concerning the pulpit *as an institution*, therefore the spiritual sense of the Word cannot be adduced either in confirmation of the theory we are combating, or as disproving it. It teaches nothing whatever in regard to it. This sense contains merely the laws of man's inner and spiritual life — the laws according to which our regeneration and consequent salvation are effected. Any thing, therefore, in regard to visible institutions, can be gathered from the spiritual sense only by inference, and not by express teaching or precept, precisely as effects may be inferentially concluded from given or known causes.'

"It would, doubtless, be a fair presumption that if I denied that the distinction of clergy and laity were taught in the letter of the Word, I should equally fail to recognize it in the spirit; which is the fact. I do not admit the clerical doctrine to be taught by *any* sense of the Word, either literal or spiritual. My position here is the same with that which 'Perambulator' himself doubtless holds in respect to the resurrection of the material body. While there are many things in the compass of the Scriptures which apparently favor the theory of such a resurrection, yet as the New Churchman is taught to

regard it as a falsity *per se*, so no amount of evidence can avail to persuade him that the Divine Word, in its true interpretation, knows any thing of such a theory.

"This may suffice on this head, but the writer's statement respecting the peculiar character and scope of the internal sense cannot pass unchallenged. This sense, he informs us, 'teaches *nothing whatever* in regard to institutions of any kind — nothing in regard to the civil or ecclesiastical polity of communities.' This is a very sweeping assertion, and can only have been made in utter forgetfulness of the special interpretation or unfolding of the internal sense of a large portion of the book of the 'Apocalypse.' Nothing is more distinctly taught in these explications than that Babylon denotes spiritually the religious system of Rome, as the dragon does that of the Protestants; and that *persons* and *institutions* are recognized in the internal sense must certainly be admitted, if the truth of what follows be admitted. See *A. R.* 799.

* * * "I am desirous of doing justice to every part of 'Perambulator's' argument. It covers a somewhat wide ground, and finds evidences in favor of its positions, both in the church on earth and the church in heaven. Having disposed of the terrestrial side of his reasoning, I now approach the celestial. That there are in heaven various administrations, ecclesiastical, civil, and domestic — is clearly taught in the revelations vouchsafed respecting that world. Divine worship, we are informed, exists there as well as here, and that externally the one is not very unlike the other. Angels as well as men have doctrines, preachings, and temples or churches. In their churches are pulpits, and from these pulpits sermons are delivered from Sabbath to Sabbath by certain preachers (not called priests) appointed (*constituti*) by the Lord, while no others are allowed to teach in the temples. All this is undoubtedly so; and we learn elsewhere from among whom these preachers are taken. 'Ecclesiastical affairs in heaven are under the charge of those who, when in the world, loved the Word, and ardently inquired into the truths which it contains, not for the sake of honor or gain, but for the sake of the uses of life, both for themselves and others. These are in illustration, and in the light of wisdom in heaven, according to their love and desire of use; for they come into that light in the heavens from the Word, which is not natural there, as in the world, but spiritual. *These perform the office of preachers*, and, according to Divine order, they are

in superior places there who excel others in wisdom from illustration.' — *H. & H.* 393.

"The question here arises, whether those who thus officiate as preachers, and who are said to be 'appointed by the Lord,' do in fact constitute a distinct and permanent class differing from the rest of the heavenly worshippers as do the clergy on earth from the laity. When it is said that they are 'appointed by the Lord, and are thence in the gift of preaching, (*inde in dono prædicandi*),' we are not of course to understand an external, formal, vocal call or designation to an office, such as takes place among men, but an internal influx or operation which sufficiently marks them out as the Lord's appointees for the service they are called to perform. They are those who, in the earthly life, were distinguished by a love for the Word, and an ardent spirit of inquiry into its truths, and receiving thence a peculiar illustration or light of wisdom, they were rendered eminently capable of instructing others in the divine arcana of revelation, and not only so, but of occupying a certain rank of pre-eminence, ('superior places'), which naturally accrues to those who 'excel others in wisdom from illustration.' 'In heaven all are as equals, for they love one another as brother loves brother; and even one prefers another to himself, as he excels in intelligence and wisdom. The love itself of good and of truth, produces the effect that each subordinates himself, as it were, spontaneously to those who exceed him in the wisdom of good and the intelligence of truth.' — *A. C.* 7773.

"Now in this we recognize an order of things very similar to that of the primitive Christian church, where the main distinction among brethren was made by the possession of certain *charismata* or *spiritual gifts*, which they held as a sacred deposit, donation, or dotation from the Lord, to be imparted for the common benefit of the society to which they belong.

"It will be observed that these preachers are such as in the world were drawn by a powerful attraction to the study of the Word for ends of use; and this is evidently the state which induces illustration, and thus qualifies for instruction. But, obviously, illustration in the present life is not the privilege of a distinct and inaugurated class, but of all who are in a suitable state to receive it. Let the following citations be weighed:

"'*Every one* is illustrated and informed from the Word according to the affection of truth, and the degree of the desire thereof, and according to the faculty of receiving.' — *A. C.* 9382.

"'The Lord leads those who love truths, and will them from Himself; all such are enlightened when they read the Word, for the Lord is the Word, and speaks *with every one* according to his comprehension. Men are enlightened variously, every one according to the quality of his affection and consequent intelligence. They who are in the spiritual affection of truth are elevated into the light of heaven so as to perceive the illustration.' — *A. E.* 1183.

"'They are in illustration, when they read the Word, who are in the affection of truth for the sake of truth, and for the sake of the good of life: and not they who are in the affection of truth for the sake of self-glory, of reputation, or of gain.' — *A. C.* 9382, 10,548, 10,551, *Index.*

"'The divine truth is the Word, and they who are of that church (the New Church) are illustrated from the spiritual light of the Word by influx out of heaven from the Lord, and this by reason that they acknowledge the Divine (principle) in the human of the Lord, and from Him are in the spiritual affection of truth: by these and no others is spiritual light received, which continually flows in through heaven from the Lord with *all who read the Word;* hence is their illustration.' — *A. E.* 759.

"'Immediate revelation is not given, unless what has been in the Word, which revelation, as delivered by the prophets and evangelists, and in the historical parts of the Word, is such, that *every one* may be taught according to the affections of his love, and the consequent thoughts of his understanding. Illustration is as follows: light conjoined to heat flows in through heaven from the Lord; this heat, which is divine love, affects the will, whence man has the affection of good; and this light, which is divine wisdom, affects the understanding, whence man has the thought of truth.' — *A. E.* 1177.

"Here, then, we have the characteristics of the men who in this world are 'in the gift (*charisma*) of preaching.' It is this class of persons who, in an orderly state of the church, will be recognized and acknowledged as the *divinely appointed* teachers and preachers to minister truth to their brethren. It is clear, beyond dispute, that it is the same kind of spirits, or rather personally the same, who perform the same function in heaven. And this accords with what our author elsewhere informs us. 'It is to be observed that there is a church in the heavens as well as on earth, for there also is the Word; there are temples also, and sermons delivered in them, and ministerial and priestly

offices; for all angels there were once men, and their departure out of the world was only a continuation of their life; therefore they are also perfected in love and wisdom, every one according to the affection of truth and good which he took with him out of the world.' (*A. R.* 533.) How clearly does this evince the identity of character which I have affirmed between the preachers and teachers of the lower and the higher spheres! As the matron angels who assume the care of infants in heaven were those who tenderly loved infants on earth, and who thus find a 'continuation of their life,' or their life's love, in their new employment, so also the dominant love of the true teachers on earth finds scope in a kindred use in heaven. Not only is the function virtually the same, but the functionaries also are personally the same. But in neither case do I perceive the evidence that the exercise of this function lays a foundation for that official grade or caste which has so long been distinguished by the epithet *clerical* or *sacerdotal*. As I have reiterated so often, there may be a distinction of *function* without a distinction of *grade*.

"The concluding portion of 'Perambulator's' critique aims to 'crush out' whatever little of life in my argument survives the assault thus far made, by rolling upon it a tremendous avalanche of authority drawn from Swedenborg in his direct teachings on the subject. 'Having endeavored to show how utterly at variance with the revealed order of heaven is the doctrine of this book on the subject of the ministry, we next proceed to inquire how far our friend's theory, viewed as a matter of church polity here on earth, is sustained by the teachings of Swedenborg.' I have already adverted to the strangeness of the course adopted by the reviewer in arraigning my work before a New Church tribunal, when it contains not a sentence that makes it amendable to any such ordeal. I am forcibly reminded of this procedure in entering upon the present department of his strictures, and the more especially as he now comes upon the very ground over which I have so often travelled argumentatively in the avowed character of a New Churchman, and on which I have first and last encountered about every passage which he now brings forward.

"But although I cannot but feel that considerations urged from this source would have come with a much better grace at a much earlier day, yet I have no disposition to shrink from the test to which my sentiments are subjected. I am perfectly

willing to have them tried at the tribunal of the New Church, and say at once, let the appeal go forward.

"'Now in all the writings of Swedenborg, we have never met with one solitary passage which *looks in the direction* of our friend's theory, much less with one which goes to sustain it. Where, in all these voluminous works of this heaven-illumined scribe, do we find the slightest hint at there being any thing wrong or contrary to true order in the popular distinction of clergy and laity? Where is it even intimated that this distinction is "one of the first-born of falsities?" So far from teaching or justifying any thing of this sort, Swedenborg uniformly recognizes the existing distinction of the clergy and laity as perfectly proper, and *a thing of true order.*'

"We have here the assertion emphatically made of a radical distinction between clergy and laity, being taught in the writings of Swedenborg. This distinction supposes in its very nature that there are certain rights, prerogatives, and duties pertaining to the priestly order, which lie wholly without the range of the laical. It is impossible to hold or teach that distinction consistently, without assigning to the one class a sphere of functions which is imperatively forbidden to the other. Now the conclusive reply to the position assumed above is, that Swedenborg, in the whole tenor of his teachings, adopts a style of speech utterly inconsistent with such exclusive rights and duties on the part of the clergy. He speaks in hundreds of passages of the duty of teaching and leading in the church as not confined to any particular privileged class, but as devolving upon *all*, without distinction, who are possessed of certain gifts and endowments qualifying them for the work. The fact on this head, as I shall soon show, is too plain and patent to be questioned for a moment, shutting us up irresistibly to the alternative of fixing upon our author the charge of the grossest inconsistency, or of denying outright the position of the reviewer. It is a positive absurdity to suppose that a writer, who is not as demented as Swedenborg is often alleged to be, should in one breath predicate certain duties *exclusively* of a certain class or caste, and in the next speak of those duties as *common* to all in the church who may possess the requisites for performing them."

In an endeavor to maintain his position, even on the authority of Swedenborg, the respondent cites numerous passages from the writings of that illuminated scribe,

which go to satisfy himself at least, that there is nothing in those writings, if consistently and honestly viewed, to gainsay or disapprove, but much to confirm and support the evidences he had adduced from other sources.

"Swedenborg speaks of the duties of the men of the Church in a vein entirely inconsistent with the theory of a privileged and consecrated order. His general style of discoursing on this subject, takes for granted the representative character of prophets and apostles, the bearing of which will be seen from what follows:

"'By the twelve apostles are represented and signified *all in the Church who are in truths derived from good;* thus also, all truths derived from good from which the Church is; and by each apostle in particular is represented and signified some specific principle. Thus, by Peter is represented and signified faith; by James, charity; and by John, the good of charity, or the good of love.' — *A. E.* 8.

"'By the apostles are signified *those who teach the truths of the Church.*' — *A. E.* 100.

"'Apostles are so called because they are sent to teach, and to evangelize concerning the Lord; hence it appears what is meant by apostles in the Word, namely, not the twelve apostles who were sent by the Lord to teach concerning Him and His Kingdom, *but all those who are in the truths of the Church.*' —*Id.*

"'By the twelve disciples are represented *all who are principled in goods and truths from the Lord.*' — *A. C.* 9942.

"'By apostles are not understood apostles, but *all who teach the goods and truths of the Church.*' — *A. R.* 79.

"Here then we have the representative bearing of the twelve apostles, and not a syllable occurs to show that they were intended to shadow forth a distinct order of men apart from the general brotherhood of the Church. It is palpable that they denote *all* those who, by being indoctrinated and principled in the goods and truths of the Church, are made capable of imparting them to others, or, in other words, of becoming 'teaching ministers.'

"The representative significance of prophets is equivalent to that of apostles, to wit, that of teachers of truth; and Swedenborg remarks in regard to priests that their office was that of 'explaining the law divine, and teaching, *on which occasion they were at the same time prophets.*' The work, therefore, of

imparting doctrinal truth clothes one spiritually with the prophetic character.

"'To prophecy signifies to teach in the Word, because by a prophet, in the supreme sense, is understood the Lord as to the Word. *Hence by prophesying is signified to teach the Word and doctrine from the Word.*' — *A. E.* 624."

But we find we *cannot* extend this subject any further, having altogether exceeded the limits which it is proper for us to occupy. Our friend goes very largely into the consideration of every passage adduced by "Perambulator" from Swedenborg, and shows, at least to his own satisfaction, and with a great deal of fairness and plausibility, that the "clergy and laity" spoken of and recognized in terms of apparent approval by Swedenborg, do not always pertain to the New Church, but to the Old; that the influx of the Holy Spirit is equally with both, that is, "as well with the clergy as with the laity;" and that the "teaching ministers," of which so much account is made as peculiarly adapted to insinuate truth into the minds of the people, do not pertain exclusively to a distinct class or grade, set apart from the laity and consecrated by peculiar rites, but to "men possessed of certain qualifications, enabling them to perform this use to better advantage than others, because from their larger acquaintance with the doctrines, from their deeper study of them, and from their conjoining with their doctrines an exemplary life, their instructions would naturally have more weight." — P. 55.

And finally he says: —

"The only remaining point is one which does not admit of argument. It is a mere matter of opinion. It regards the fruits — the practical working — of the two theories which we respectively advocate. On the one side he sees nothing but confusion, disorder, and every evil work. While on the other he recognizes the happiest and most auspicious results to the interests of societies and the Church. Of course the discussion is a drawn game, so far as this point is concerned. He abides in one conclusion and I in another. I can only say that

the fair presumption is, that that system of Church order which is intrinsically the truest, the most nearly conformed to the genuine divine model, will ever prove the most faultless and beneficent in its actual operation. It would be an irreverent reflection upon the divine wisdom to form any other judgment. The question, therefore, as a practical one, must after all be decided upon its merits as a theoretical one, and by that decision I calmly abide." — P. 66.*

The above will serve to show the earnestness as well as the intelligence of our friend's mind. He seems never to contend in argument for the sake of literary conquest, but to elicit truth or to point out error. His life was devoted to a search after truth, which, when found, like the treasure hid in the field, was prized above all other possessions.

Once discovered and proved to be genuine, he cared not from what source he obtained it, or what value others might put upon it. To him it was worth more than fame, position, or friendship. Nor had the sneers of the world, who were not ready yet for its reception, and consequently viewed it as the product of a disordered brain, any terrors to deter him from proclaiming it. Prejudice and previous conclusions were held in subjection to reason and judgment. If he saw new light in any quarter, however strange or opposed to his established theory, it was sure to undergo his searching investigation.

The phenomena of Mesmerism and Spiritualism, so

* Those who desire to see this question of the Priesthood and Clergy discussed in all its fulness, cannot do better than to procure and read the book which is so well reviewed in this article. We commend it with the most enthusiastic admiration. We see some things in it not properly correct according to our notions, but as a whole it is most worthy. It is a perfect *multum in parvo*, and a death blow forever upon all systems of ecclesiastical hierarchy. We have been amazed at its conclusiveness, and its historical and exegetical accuracy. It is also a very *interesting* and a very *instructive* work. And although treating of a theme which to many would appear at first dry and uninteresting, we can assure the reader that he will find his interest increasing at every step of the inquiry, and become more and more convinced of the radical importance of the subject. It is moreover a small book and not burdensome to the reader.—*Ed.*

called, could not long escape such a mind. They early engaged his attention; and the various published reports of his observations and opinions upon the subject, will perhaps afford as correct a view of these phenomena and their tendency as any elsewhere found. He believed in their spiritual origin, for he could account for them on no other hypothesis; but did not fully comprehend the laws that governed them until he saw the subject explained by Swedenborg, who states it to be a normal or elementary constituent of the human mind, that permits an intercourse with its kindred spirit. While man remained in his original state of integrity, or before his "fall," this intercourse between the spiritual and natural world was the common privilege of all; and men, he says, "conversed with spirits as man with man," needing, consequently, no divine word or revelation for their spiritual instruction: But subsequently, as man inverted the order of his primitive being, by the indulgence of his sensual appetites, this privilege was mercifully interdicted by the Lord, inasmuch as evil influences would now flow in and increase evil desires; yet nevertheless, it was and still is permitted by the Lord in certain acts of his providence, although there is danger, in man's present state, in seeking knowledge from such sources. The Bible has been substituted for this medium of instruction, and to that the Lord would have us now refer.

While upon this subject let us examine a little the rationale of Swedenborg's hypothesis. He states—what he claims to be confirmed by the divine Word—that man is a spiritual being as well as natural; having a spiritual and a natural body, each possessing its own peculiar organism and attributes. The spiritual is immortal and can exist without the natural, but not *vice versa*. The natural is dependent upon the spiritual and becomes disorganized and dissipated when the spiritual leaves it, as it does in what we term death.

On this separation of the spiritual from the natural, the spiritual immediately takes up its abode in the spiritual world, where it becomes an angel or a devil, retain-

ing the same form and faculties it possessed while in the natural world.

This presupposes that spirit is a substance, as it could not otherwise assume shape and tangibility; and this he declares to be the fact — that it is the most perfect of all substances, though not material, as we understand that term to apply to earthy matter. The *real* man, he contends, is an organic structure of *will and intellect* — a spiritual structure. The natural organism is an outbirth from the spiritual — a mere clothing or ultimation, in fact, of the spiritual in the natural, for uses while on a natural plane. He likewise states, that while dwelling on the natural plane or in the natural world, the spiritual or real man dwells also in the spiritual world, though unconsciously to his natural senses; — that he associates there with spirits of a congenial nature, — becomes familiar with all surrounding objects; and when at death he is ushered into that world, he meets with familiar faces and scenery that lead him, for a time, to doubt his change of state.

Now, if this be so, — and who would not rejoice to find it so? — it will not be difficult to imagine how departed friends, or angelic or demoniac spirits, can, if not prevented by extraneous hinderances, commune or communicate with their co-spiritual brethren yet in the flesh. They dwell together in a spiritual world, and converse together in a spiritual language; and all that is necessary to a consciousness of this fact, and to avail ourselves of a like privilege here on earth, is the opening of our natural senses to a perception of spiritual realities.

This, however, is the work of the Lord.

It will be seen that Swedenborg does not justify the "seeking after familiar spirits," neither did our friend, yet he would not ignore or deny the existence of a phenomenon that has startled half the world from its propriety, because it claims an origin hidden beyond the vision of the mere natural eye.

We are yet — all of us — mere babes in wisdom.

After embracing these views, our friend felt it to be a duty he owed to himself, as well as to those who had confided in opinions he had previously advanced and advocated, to make a public statement of the reasons that had induced him to adopt "the system of religious doctrine and spiritual disclosure propounded by Swedenborg," and consequently he issued a pamphlet of some 80 or 100 pages, which has, we believe, passed through several editions in this country and in England. The title of the pamphlet was as follows: — "Statement of Reasons for embracing the Doctrines and Disclosures of Swedenborg."

From this publication we propose to give extracts also, as exhibiting not only his method of inquiry, but likewise the subject-matter of investigation.

He says (we quote from a London edition of 1847):

"The general law which governs the propagation of truth is doubtless of universal bearing and authority. Every man is bound by his allegiance to truth, to do what in him lies, consistently with his various relations in life, to extend and confirm its empire among men. Nor can it be doubted that the pressure of this obligation is always in proportion to his sense of the intrinsic weight and importance of the truth which he holds. At the same time he is unquestionably to be governed by a wise discretion as to the time, place, and circumstances in which he shall witness his good confession. The line of policy, aiming at this end, which might be expedient, all things considered, for one, might not be expedient for another occupying a different position, and sustaining different relations. There may often be reasons operating with an individual to produce a change in his views of moral and religious truth, while yet there may not be a call upon him for an open and public avowal of those reasons: It is easy to conceive that in many cases the most effectual declaration of sentiment is made by the silent but expressive language of life — a life prompted and ruled by the convictions which may have established themselves in the mind. The case, however, is palpably altered when one has previously sustained a more public relation — when he has become somewhat known as the advocate of a different and opposite class of opinions — when he has occupied, in a sphere however humble, the post of a public teacher — when he has written books that have ob-

tained a circulation more or less extensive, and which embody sentiments that have been modified by subsequent inquiries. In a case of this kind it can scarcely be deemed an impeachment of the decorous and modest estimate which every man is reasonably expected to entertain of his own influence or standing in the community, if he presumes to satisfy the natural curiosity to become acquainted with the reasons which have led to a decided change in his views on important subjects, especially on the subject of his religious belief. The fact of such an avowed change is a virtual appeal to those who are still resting in his former opinions, to institute an inquiry into their grounds, as the reasons which have weighed with him, if sound, are entitled to weigh with them also; and it may safely be presumed that a portion at least of his former readers and approvers, will be willing to bestow a candid consideration upon the arguments he has to proffer in behalf of his course.

"I venture, therefore, to avail myself of the above considerations by way of apology, for presenting, through the present medium, somewhat of a formal and detailed exposition of the grounds on which I have been induced, after long, diligent, and serious investigation, to profess an unhesitating adoption of the system of religious doctrine and spiritual disclosure propounded to the world by Emanuel Swedenborg. I am the more induced to this from the fact that I have been frequently solicited from different quarters, and by those who were pleased to express a deep anticipative interest in such an expose, to make the statement that I now propose. As the request is reasonable, I have determined to comply with it. It is a measure due perhaps to myself and to those who have hitherto cherished towards me a kindly personal regard, and who have been conscious of a more or less lively sympathy with the general views advanced in my different publications. From the narrow limits within which it is necessarily compressed, the sketch must inevitably be imperfect, and in some cases perhaps scarcely just to particular points of doctrine or disclosure touched upon. But I may still hope to succeed in exhibiting, however briefly, a fair outline of the mental process which has resulted in my present convictions. Of the intrinsic sufficiency of the reasons cited, the reader will of course form his own judgment. In yielding my credence to Emanuel Swedenborg as a truly commissioned messenger from God to man, I claim to have been governed by evidence that not only has been satisfactory to myself, but by evidence that *ought* to satisfy me — evidence too that will not fail to satisfy

every truly candid and reflecting inquirer who will be at the pains of spreading it before him. But as I cannot transfer to another mind the influence of this evidence upon my own, so neither can I expect the above declaration to be viewed otherwise than as a simple expression of opinion, which may be true or not in any particular case. One thing, however, is certain — it is impossible for a fair verdict to be passed upon the issue of my examination by any one who has not himself gone over the ground which it covers, and thus put himself in possession of the requisite data for forming a judgment. A conclusion cannot be pronounced false or fallacious but upon a full knowledge of all the just grounds upon which it is affirmed to be sound and true.

"In the retrospect of the last five or six years of my moral and intellectual life, I am compelled to fix upon the date when I was first led to question the received doctrine of the Resurrection, as the point from which my progress really began to tend towards the New Church, although then profoundly ignorant of the fact. I had previously acquired no precise knowledge of Swedenborg's system, nor formed any intelligent estimate of his character. With the mass of the Christian world I had contented myself with the vague impression of his having been a man of respectable talents and attainments, but who had unhappily fallen into a kind of monomania, which made him the victim of strange delusions and dreams — the honest but real dupe of the wildest phantasies in respect to the state of man after death, and the constituent nature of heaven and hell. As to any thing like a consistent or rational philosophy of man's nature or the constitution of the universe, I should as soon have looked for it in the Koran of Mahomet or the Vedas of the Hindoos, or what I then deemed the senseless ravings of Jacob Behmen. Having never read his works, but in fragmentary extracts, I was unprepared to recognize in him any thing beyond the character of a well-meaning mystic, who had given forth to the world a strange medley of hallucinations that could never be supposed to meet with acceptance, except in minds which had received some touch of a similar mania, and which had lost, if they ever possessed, the power of accurately discriminating between visions and verities. Such was my general estimate of the man up to the time when I had become settled in the belief that the current dogma of the *resurrection of the material body* was a gratuitous hypothesis equally unsup-

ported by a sound interpretation of Scripture, or by the fair inductions of reason.

"Not many months elapsed before a copy of Noble's Appeal in behalf of the views of the New Church fell into my hands, by the perusal of which I was very deeply impressed. I was compelled to form an entirely new estimate of the man and of the system. I not only saw my own general views of the nature of the resurrection abundantly confirmed and illustrated, and planted upon the basis of a philosophy and psychology, which I still deem impregnable, but an exhibition also of the doctrine of the Lord's Second Advent which came home to my convictions with a peculiar power of demonstration. I was struck too in the perusal of this work, with the *Scriptural* character of the evidence adduced in support of the doctrines. I had previously no adequate conception of the amount of testimony from this source going to sustain the leading positions of the New Church scheme, and to this hour I do not scruple to regard Noble's Appeal as an unanswerable defence of the system.

"Hitherto, however, I had read nothing of Swedenborg's own writings, excepting occasional detached paragraphs. The 'Heaven and Hell' shortly afterwards fell under my perusal. I read it with profound interest, but still with great abatements from a full conviction of its truth. I was rather disposed, on the whole, to admit the possibility of the psychological state into which Swedenborg declared himself to be brought, and which alone could make him cognizant of the realities of the spirit-world, because I saw that a similar immission into that world had been granted to the prophets and apostles, which showed that such a state could exist, and if it had once existed, I saw not why it might not again, provided sufficient reasons could be pleaded for it; and the reasons alleged I felt to be sufficient, *if* they were but sound; and this was a question that I was willing to consider, which I think the mass of the Christian world is not. But I found, notwithstanding, such a violence done to all my preconceptions of that world, that I doubted exceedingly the absolute reliableness of the statements. I could not help distrusting the clearness of his perceptions. I was continually haunted by the suspicion that his preformed ideas on the subject had both shaped and colored his visions. This was more especially the case in regard to his descriptions of celestial and infernal scenery. I had the greatest difficulty imaginable in conceiving the possibility that any objects similar to those with which we are are conversant here should even *appear* to exist

there. Again and again did I propose to myself the question, What kind of an entity is a spiritual house, animal, or bird — a spiritual mountain, garden, grove, or tree — a spiritual cavern, lake, or stream? — not dreaming that these things there exist by the very laws of the human mind, as outbirths or emanations of the interior spirit, and as living representatives of its affections and thoughts. It did not then occur to me that a spirit dislodged from the body must, from the necessity of the case, be introduced into the midst of *spiritual* realities, and that these cannot in the nature of things be any other than what Swedenborg describes them to be — that is, they must be what we should term *mental creations* or *projections*. A little deeper reflection would have then taught me, as it has since done, the truth of Swedenborg's statement, that thoughts are *substances*, and that to spirits that alone can be *substantial* which is *spiritual*, and consequently that alone can be *real*.* We indeed, in common parlance, reverse these terms, and denominate that *substantial* which is *material*, and which comes under cognizance of the external senses. But the spirit, on leaving the body, leaves the region of dead matter, and comes into a sphere where itself and its emanations are the *real substances* or the *substantial realities*. Consequently what is here *subjective* becomes there *objective*. One spirit's thoughts and ideas become to another spirit just as much a *bona fide* objective reality as the spirit himself; for how can we separate them? Is not a spirit spiritual, and is not his thought, like himself, spiritual also? If so, does not the one come to the cognition of a fellow-spirit by the same means as the other? In the present world we can only perceive each other's spirits through the intervening medium of the body, except as it is manifested through written expression. But in that world the body is laid aside, and the cognizance of the interior being is comparatively immediate and direct. Why then shall we not perceive the thoughts as well as the subject from which they flow?

"The case may be illustrated from the phenomena of dreaming. In this state the body with its sensations is dormant, yet the mind, which is really the man himself, who is an embodied spirit, beholds a world of objects which are to him, for the time being, *real*. Yet the things seen are of the same nature with the being who sees them; they are an emanation from himself; and we have only to suppose two persons in this state to behold

* See Swedenborg's Arcana Cœlestia, n. 3276.

the objects of each other's dreams, to gain a very tolerable conception of the true rationale of the visual scenery of the other life. In regard to their own dreams they see respectively only what is an outbirth from their own interior's essence, and yet to their consciousness it is as if they saw with an eye objective realities as truly *without* them as are any of the objects of vision in the material world. So a man's image in a mirror or on a thick mass of fog, is at once extraneous to himself, and yet *from* himself; it can have no existence apart from himself, although it can be seen by another as well as by himself. If now we go a little further in our illustrative fancy, and imagine a person to be suddenly translated in a dreaming state into the spiritual world, we approximate still nearer an adequate view of the subject. For what is it that makes the transition but the very part of the man that dreams? The body is left behind, and the spirit goes forth, and a spiritual essence should of course go into a spiritual world. What does it there meet with but beings like itself? — what does it there see but the things which are appropriate to spirit? — and what are these, ontologically considered, but the things with which it was conversant a moment before in its dream? I do not of course say, that the visible aspect and character of the objects seen are in the two states the same, for in the other world the external scenery is always a reflection of the internal states of those from whom it emanates. But my position is, that the *mode of vision*, and the *nature of the substances* with which it deals, are essentially the same. The spirit must necessarily find itself surrounded with scenery there analogous to what it sees here, *because it carries it with it.* Why not? It was in the midst of objects appropriate to its nature while the body was dormant, and why should it find itself in a desert or a blank vacuity upon leaving the body? Will it not be embosomed in the midst of *forms* and *substances* as real as itself? Let no one be stumbled by this use of the word *substance.* There are spiritual substances as well as material, nor have we the least hesitation in applying the word to 'the stuff that dreams are made of.' In like manner, the mental creations of spirits projected forth to the view of other spirits are to them as real, as veritable, as palpable, as a granite pillar is to us in our corporeal condition.

"This I am aware will find with many but a slow admission on its first announcement, from their having been always accustomed to regard these manifestations of mind as simple *acts, exercises, operations*, etc. But let the matter be pondered, and judgment rendered, whether the fact be not actually so. How

can any thing exist which is not a *substance?* And how can any thing that exists *act* but by the putting forth of its qualities and functions *as a substance?* The sun *acts* by the emission of its light and heat. Are not the light and heat of the sun a part of its *substance?* A flower *acts* by sending forth a sphere of fragrance. Is not the fragrance as real a *substance* as the flower, though vastly more rarefied and ethereal? So of the human spirit. A man's thoughts and mental images are the goings forth of the *substance* of his being; they are as substantial *as* his being; and if a spirit himself can be an objective reality to another spirit, his intellectual conceptions, for the same reason, must be equally objective. Consequently nothing more is needed for one's being introduced into the most splendid celestial scenery, than to find himself surrounded by the mental creations prompted by the pure and angelic affections of the countless multitudes which constitute that kingdom. These *must* be beautiful, because they originate in a moral state of the inner man which can only be represented by objects of a corresponding character; and that they are *real*, arises from the nature and necessity of the case. Spiritual objects must be the *real* objects to a spirit. The infernal scenery, though a counterpart to this, depends upon the same law." *

"A great advance was accordingly made towards a full reception of the disclosures of Swedenborg, when the objections on this score were overcome. I saw that here was a rational and philosophical theory of the dominant conditions of the other life, and yet it was evidently a revelation of such a nature as to transcend the utmost grasp of the unassisted human faculties. The inference therefore was not only fair, but irresistible, that Swedenborg was brought into a preternatural state in order to his being enabled to make it, and the admission of this was a virtual admission of the main item of his claim — the claim of having been divinely empowered to lay open the verities of man's future existence, and the essential nature of heaven and hell.

"This primary fact then having been established to my own satisfaction, I was of course very strongly disposed to listen with the deepest respect to whatever other reports he brought from that world of mystery and of marvel, although I was still very far, as indeed I hope ever to be, from a blind surrender of my own judgment as to every point of his announcements. I was not yet prepared to receive the distinctive features of his theo-

* See Arcana Cœlestia, n. 3485.

logical doctrines, and especially was I stumbled by his unsparing critiques upon the doctrines of Justification by Faith alone, which I had been taught to regard as the grand tenet established by the Reformation, and which I supposed to be true of course, simply from its having been the result of that struggle, which is so often spoken of as the *glorious* Reformation from the errors of Popery. I had yet to learn that there were a great many things in the Reformation that need much further *reforming*. So also in regard to the peculiar views advanced respecting the true nature of the Atonement, from which the current doctrine of Justification is inseparable. It was long before I could so entirely emancipate my mind from traditional sentiments, as to embrace fully what I now regard as the far more Scriptural views of the New Church on that subject, to wit, that the atonement was what is signified by the word — *reconciliation* — God reconciling the world to himself, instead of reconciling himself to the world. But the great rock of offence with me was the interior or spiritual sense of the Word. This, I was strongly assured, even if there were to some extent a basis of truth on which it rested, was yet carried to an entirely fanciful extreme in Swedenborg's interpretations, and I had scarcely a doubt that if I ever fully accepted the system as a whole, it would still be with a reservation on this score. One who is at all acquainted with the general scheme, will see at once from this, that I had thus far failed to apprehend the true genius of the Science of Correspondences, on which it rests, and from which it flows by inevitable sequence. The truth of this science, however, gradually loomed up more and more to view, as I become more clearly aware of the spiritual nature of man, and of the fundamental fact, that all natural things are pervaded, acted, moulded, vivified by the influx of spiritual causes.

"And here I am constrained, by fealty to truth, to acknowledge that the circumstance of my being brought, about this time, into contact with the phenomena of Mesmerism, had a most decided bearing upon the progress of my convictions, nor do I scruple to say that in all human probability I should never have come to the position I now occupy, had it not been for the overwhelming evidence of truth derived from this source. It was not simply the fact that persons thrown into the mesmeric trance invariably made the same report, as far as their perceptions extended, that Swedenborg does in regard to the laws and realities of the spiritual sphere, however ignorant beforehand of his disclosures; but the state itself, with its most obvious manifestations, was such as to afford a demonstration to the very senses, of the

truth of his general assertions in respect to the principles and mode of spiritual existence in the other life. When I saw my own volitions controlling the muscular movements of another organization — when I saw the train of my own unuttered thoughts distinctly followed and read out to me — when I beheld even my own bodily sensations sympathetically transferred to another person — I could no longer doubt that a system was true which affirmed, in regard to the spiritual being, the principles that lay at the foundation of these phenomena, and which fully and satisfactorily explained them. The laws which Swedenborg lays down in regard to mental intercourse between spirits, are precisely the laws which are developed in the mesmeric manifestations, so that I hesitate not in the least to affirm, that if the latter be true, the former must be.

"I am of course aware of the light in which this subject is viewed by the mass of intelligent men. I am not ignorant that they reject the whole matter as a vile medley of imposture and delusion, and that they will at once pronounce all asserted experience in the premises as fantasy and fallacy. Such persons are welcome to their opinion. I *know* that I have not been deceived as to the facts averred. I *know* that the conceptions of my own mind have been reproduced in another mind without any outward signs, simply as the result of my coming into a peculiar communication with the mesmerized subject. I *know* too that this is the very result which one is taught to expect from what Swedenborg has revealed of the laws of man's spiritual economy, as disclosed to him that they might be made known to the world.

"I make the foregoing statement with the full belief, at the same time, that there are often delusions and deceptions, and often perhaps abuses, connected with the exhibitions of this remarkable power. But the question is not in regard to the uses made of it, but in regard to the truth involved in it. On this head alone do I now speak, and I do not hesitate to speak the language, not simply of belief, but of assurance. If I know a single fact in any science — in geology, chemistry, optics, or acoustics — I know the truth of the leading phenomena of Mesmerism, and I utter it too as my unwavering judgment that this class of facts is doing more at this moment, under the counsels of divine providence, to beget in thinking minds a conviction of the well-founded character of Swedenborg's claims, than any other mere human agency. I am, at the same time, well apprised of the prejudice which exists against these develop-

ments as viewed in connexion with the doctrines and disclosures of Swedenborg. I know it is thought to be a perilous compromising these doctrines, to have them named in any kind of relation to what is deemed by multitudes the charlatanry of mountebanks and visionaries or the *diablerie* of infernal powers. But so long as I clearly perceive in them the showings forth of a grand psychological law of our being, implanted by the Creator himself, I cannot think or speak disparagingly of them without a bold and daring arraignment of the constitution which he has given to his creatures. 'Shall the thing formed say to him that formed it, why hast thou made me thus?' Methinks the friends and adherents of the New Church, though not entering into it *practically*, ought to be truly thankful that they are enabled to appeal to such a convincing testimony of the truth of certain tenets of their creed, on which it is usually so difficult to produce conviction with the mass of men. An immense advance is gained for truth when once the conviction takes deep root *that there is a spiritual world*, and that it is continually acting upon the natural world. The fact is no doubt vaguely admitted by the great body of Christians, but how practical becomes the assurance when we behold the influence of one spirit upon another, notwithstanding the interposing veil of the flesh! If such effects are witnessed as flowing from spirits in the body, what stupendous agency must be exerted upon us by spirits out of the body!

"But to return to my narrative. The progress of my inquiry soon brought me acquainted with another feature of Swedenborg's system which took me altogether by surprise, as nothing of the kind was in the least anticipated. I allude to the *philosophy* which it involves. I had not the least conception that I was to find in it a profound scientific exposition of all the grand problems of the physical universe. I had begun to see indeed that it proffered the most satisfactory theory of the spiritual world, — that it lifted the curtain which ordinarily hides the sublime future from our view — but it was only by degrees that I perceived that it swept the whole range of being, and aimed at nothing less than to bring into entire harmony the Works and the Word of God — to wed Reason and Revelation — to establish the unity of true Philosophy with true Faith. A deep impression on this score was received from the small treatise entitled the 'Athanasian Creed,' and this was vastly confirmed by the large work, 'The Divine Love and Wisdom,' which certainly contains more true science in respect to the constitution of the

universe, that all the learned tomes of all the libraries of Christendom. From this work I learned the grand doctrine of *Life* — that there is no such thing as created life, either in angels, men, animals, or plants — that on the contrary all life is continual influx from the Deity, the only fountain of being. This I saw needed only to be perceived by physiologists to rectify all their conclusions in respect to the *vital principle*, as if it might be detected in the midst of the structures which it animates. There is no vital principle that lives in any corporeal form in any other sense than that in which the heat of the sun lives in the opening flower in the garden. Is there any heat in a plant except what comes from the sun, and yet can a plant live without the heat? As the structure of the plant is the created receptacle for the inflowing and animating heat, so man's form is a created receptacle for the influent life proceeding from the infinite and uncreated Source of all life. *

"Yet no one will be apt, or able in fact, to receive any satisfaction from the work above-mentioned, unless he is willing to admit that the physical universe has had a spiritual origin. He must be able to conceive the possibility that what he might term the abstract principles of Love and Wisdom in the Divine Being, shall evolve themselves into ultimates or material embodiments — consequently that creation has by no means proceeded upon the ground of naked omnipotence, as is usually understood, or in other words, has resulted from a simple *fiat* of the Almighty, speaking entity out of non-entity, but by *emanation* from the very central source of existence. God has created the universe, not out of nothing, but out of himself. †

"The mind, however, in pursuing this idea, is not to conceive of matter as having been first created in its grosser or solid forms. All the solid substances are resolvable back into gases, and of what further refinements these are capable — to what degree they may be attenuated and etherealized, or, so to speak, spiritualized—it is impossible to define. But it is not very difficult to conceive the truth of Swedenborg's doctrine on this subject — that the creation of the material universe has been effected by the gradual solidification of atmospheres emanating in the first instance from the Deity considered as a spiritual sun, and in the second from the natural sun, and which become more

* See Swedenborg's True Christian Religion, n. 504.

† See Swedenborg's Divine Love and Wisdom, n. 55, 59, 283.

gross and dense the further they recede from the centre.* The expansion of this theory in its details would encroach too largely upon my allotted limits, but the perusal of the 'Divine Love and Wisdom,' especially in connection with De Guay's 'Letters to a Man of the World,' will open to the reader a sublime chapter upon Creation, announcing views which all science is continually tending to confirm, for nothing is more obvious, than that the human mind is all the while advancing to the conclusion, that the spiritual world is the region of *causes*, while the natural world is the sphere of *effects*. The point of contact between these two spheres, and the nature of their mutual relation with each other, Swedenborg alone has fully developed. His revelations differ from all previous scientific inductions on this head, as guessing differs from demonstration.

"Viewing the system as a whole, it is seen to be replete with a *philosophy* which covers the whole ground of its disclosures. It gives a *rationale* not only of all the physical facts, but of all the intellectual and moral doctrines, of which it treats. It satisfies the reason, not only as to its grand asserted truths, but as to the *grounds* and *modes* of those truths. It shows a *how* and a *why* for every thing. It develops the *laws* by which the most hidden operations of the spirit and the spiritual life are governed. It gives, if I may so say, the *physiology* of the mental and the moral of man's interior being. We are not, on this system, required to rest in spiritual phenomena, termed religious, as ultimate facts, capable of no rational solution, but the illuminated author lays a substratum in the principles of ontology itself for the most philosophical exposition of every thing embraced under the general head of *exercises* and *acts*. The truth of this philosophy will, of course, be admitted no further than it is understood, and it cannot be understood without study. This study, except to a very limited extent, has hitherto been withheld from the bare force of prejudice; and so it will probably continue to be for some time to come, but it will inevitably be exacted in the end. All enlightened inquiry is rapidly tending to concentrate itself to the point of the connexion between the spiritual and the natural world; and when reason, left to its own powers, has reached its ultimatum in this direction, it will find itself, to its surprise, standing before the opened door of the Temple of Truth, with the Swedish seer in waiting to conduct it into the inner sanctuary.

* See Swedenborg's Apocalypse Explained, n. 1196, 1206; and Divine Love and Wisdom, n. 303.

"Having thus acquainted myself with these more outward and general characteristics of the system, and having become fully assured of its claims upon the most profound attention, I was prepared to appreciate somewhat more adequately its purely theological aspects. And here I was at once arrested by a new view of the central doctrine of God and the Trinity. Although I had long previously rested in the conclusion that the maintenance of the tripersonal distinction was not essential to the truth of Christ's supreme deityship, yet I was still conscious of laboring under an inadequate conception of the true doctrine. While, on the one hand, I was absolutely certain that there was a sense in which Jesus was truly divine, and one with Jehovah, yet, on the other, I failed to perceive precisely *how* this identity was to be apprehended, so that the admitted Trinity should be consistent with the obvious unity of the Divine nature. The evidence of Scripture seemed conclusive, that Christ was a true and perfect man; and if so I saw not how to avoid the inference, that he must have possessed a real human soul, as well as a real human body.* But inasmuch as the evidence was equally clear of his being at the same time the subject of Divine attributes, I could only solve the problem of this duality of character by supposing a mystical union of the interior Divine and human nature, in virtue of which he was denominated God as well as man; nor was it till I became acquainted with Swedenborg's expose of the subject that I perceived that this view was in fact subversive of the true and essential divinity of Christ. For if he were a man precisely in the sense in which we are men — having a human soul as well as a human body — then there is no conceivable ground on which he could justly be denominated God, except

* "I am conscious of a peculiar difficulty in framing my phraseology on this head so as to convey the real meaning intended — a difficulty arising from the established sense of the word *soul*. In popular parlance this term denotes the *most interior essence* of man; in Swedenborg's psychology it does not. According to him the soul itself is a form recipient of life from the Lord, which lives in the gross material body, and which is disengaged from it at death. It is the *psychical* part of the human organism, and is still a recipient form when separated from the earthly envelope. In saying then that our Lord had not a true human soul, I would not imply that he had not a *psychical* element in his constitution, as a man, and pertaining to what Swedenborg calls the *external man* in contradistinction to the *internal*. In my use of the term, I conform from expediency, to the popular use, intending to denote by it the *most interior* principle of being in the Divine Saviour."

by the *external adjunction* of the Divine to the human nature. But how would this differ, save in degree, from the union of the Divine with the human nature of Moses, or Daniel, or Paul? And however intimate we may suppose this union to be, yet who would not be horrified at the idea of either of these individuals being denominated God? Yet I beg it may be considered in what possible mode of existence Jesus could *be* Jehovah, if he really possessed a true human soul or spirit, as well as a true human body. Could he have been God unless his most interior essence, which is usually understood by the soul, were Divine? In other words, must he not have had a Divine spirit or soul enveloped in a human body? for the *inmost* of every living being is his spirit. Now this inmost principle in Jesus, Swedenborg affirms, was the essential Deity, and for this reason it was, that while he had a human mother, he had no human father. The spirit — the interior esse of the being — is, according to him, in all cases of generated existence, from the father, and the body from the mother.* The soul of Jesus was the indwelling Jehovah himself, and upon no other ground does it appear how he could truly and properly he termed God. Swedenborg, therefore, speaks of the incarnation as that 'by which Jehovah *sent himself* into the world,' and if the above view be correct, this is in fact implied in its being said that the Father *sent the Son* into the world.†

"Assuming, then, that Jesus in his inner essential nature is, in the absolutest sense, Jehovah, then, as there is but one Jehovah in the universe, all the attributes and perfections pertaining to Him must pertain to Jesus also. If there is a Trinity in Jehovah, there must be identically the same Trinity in Jesus. But this cannot be supposed to be a Trinity of *persons* without a total subversion of all rational ideas of personality. If there is but one Divine essence and that be designated by the word Jehovah, it may be pronounced impossible to conceive that essence as constituting, in any proper use of language, more than one *person*. Be it observed, however, that we are not denying the fact, nor objecting to the statement, of a *distinction* — a threefold distinction — in the Godhead, the nature of which will soon be more fully explained. We deny simply the propriety of applying the term *persons* to express this distinction.

* See Swedenborg's Conjugial Love, n. 206; True Christian Religion, n. 82, 92.

† See Athanasian Creed, n. 12.

"But however variously conceived — with whatever crudities or confusion mixed up in the popular belief — there is still a threefold distinction — a Trinity — in the Godhead. What is its nature? How is God three while at the same time he is one? An attempt to give an intelligible answer to this question does not involve the assumption of being able to fathom the infinite depths of the divine existence. There will always be a mystery in the theme which will baffle the powers of every created intelligence. 'Who by searching can find out God? Who can find out the Almighty to perfection?' Still an approximation may be made towards truth on this head. Somewhat of a consistent and fair view of this grand tenet of the Christian's faith may be gained; and I would first state it under the illustrative form which Swedenborg so frequently employs — that of the obvious trinity in man, to be recognized in the distinction of *soul*, *body*, and *operation* or *proceeding energy*.* Here is clearly one being — one person — and yet a threefold distinction perfectly consistent with that oneness. Transfer this conception to the Deity, allowing at the same time for the difference between the finite and the infinite. Understand by the Father the primary ground of the divine being, or what Swedenborg terms the divine *Esse*, which is the divine Love — by the Son the divine Truth or Wisdom, which he terms the divine *Existere* — and by the Holy Spirit the *proceeding act or energy* flowing forth from the united Esse and Existere, or Love and Wisdom, just as the energy or activity of a man is an emanation from his conjoint soul and body.

"I am well aware, that this will have, at first blush, the air of something transcendental and mystical, yet I think that upon a little reflection it will redeem itself from the charge. Swedenborg informs us, from the illumination vouchsafed him in the spiritual world, that Love, Affection, Feeling, is the underlying ground of all existence — that Love and Life are almost convertible terms — that whether in regard to creatures or the Creator, Thought or Intellect, or, if you please, Wisdom or Truth, is a mere *form* of Affection, and though they co-exist together, and cannot be viewed apart from each other, yet in the order of our ideas we may conceive of one as being fundamental to the other, just as we may conceive of the heat of the sun as being primary in respect to its light, though we cannot think of the sun without embracing both its heat and light in

* See Swedenborg's Athanasian Creed, n. 17.

our conception. In fixing our meditations upon God we are evermore to conceive that the divine Love is the Esse of his being and the divine Truth or Wisdom the Existere thence derived — the one indicated by the Father, the other by the Son, while the Holy Spirit is the Proceeding Sphere from both combined — the whole, however, still constituting but one person; for it would be just as reasonable, that is to say, unreasonable, to predicate three persons of a man because of the threefold distinction of his attributes, as to predicate Tripersonality of Jehovah on the same grounds.*

"I know of no more important principle ever advanced to the world than the one above-mentioned, to wit, that Thought in all beings is a resultant of Love or Feeling — that a man could not possibly have a thought if there were not some latent love to prompt it. If this be true, all systems of mental philosophy or theology which make Intellect the primary principle of man's being, and Feeling, Emotion, or Passion, a certain form or quality of Intellect, must be radically erroneous. The direct reverse is the fact. And that such is in truth the general intuition of the human mind, when not obscured by theories of psychology, may readily be inferred from the universal acknowledgment, that *a man is as his* HEART *is*, and his *heart* is his *love*. All are ready to grant that a man's *head* may abound in errors, yet if his *heart* is right his state is, on the whole, good. His *character* is determined by the state of his *heart*, implying that his *love* is the very groundwork of his being, and the ultimate truth will undoubtedly prove to be, what Swedenborg affirms, that this holds of his physical as well as of his spiritual life.† The bearing of this principle on the point before us will appear in what follows.

"In the economy of the redemption Jehovah becomes incarnate, not the so-called second *person* of the Sacred Trinity, in contradistinction from the other two. Yet, in the nature of the case, when it comes to the matter of manifestation, it is the Divine Truth rather than the Divine Love, which assumes form and makes itself visible on the plane of humanity; because it is a general principle flowing from the constitution of being, that Love is manifested or becomes objective in the form of Truth; in other words, that Affection puts itself forth in the form of Intellect. Whatever be the form of Thought, Love is

* See Swedenborg's Brief Exposition, n. 33.
† See Swedenborg's Arcana Cœlestia, n. 6872.

always latent in it, and constitutes its essential life, for Love is the *esse* of which Thought is the *existere*. Take a familiar illustration. A friend at a distance feels an affection for another friend, and wishes to *manifest* it. As, however, he cannot reach him, as to his interior consciousness, by the simple exercise of the feeling, he sits down and writes him a letter.* The letter is a *manifestation* of the heart's affection of the writer. He embodies his love in written language, and gives it expression, visibility, access. It thus becomes the *word* (*logos*) to his affection. The internal emotion is latently present as the life of the written thought, and only by means of the thought does it come into manifested form. In like manner Jehovah, in coming down to our level, and entering into the ultimates of humanity, comes in the form of the divine Truth, or the divine Logos, or Word made flesh. In that form the divine Love or the Father is inwardly but not visibly present, just as the heat of the natural sun, which corresponds to love, is present in its light, which corresponds to truth.† Is it not clear that

* See Swedenborg's Apocalypse Revealed, n. 200.

† "It is indeed to be admitted that a further effort of mind is requisite to conceive the divine Truth as coming forth from its purely abstract form, and embodying itself in human nature. This is what Swedenborg denominates the Lord's passing 'from first principles to last;' and though we must confess to the extreme difficulty of grasping the process, yet the fundamental idea may perhaps be illustrated by what we have already said of the rationale of creation, and by other parallel facts. There is doubtless in man's creations a certain image of those of God. In every construction of human art, for instance, a mental conception really ultimates or embodies itself in a material form. A man invents and fabricates a machine. That machine was in his mind as an archetypal truth before it was formed by his hand, and it was there as a *substance*, though a spiritual substance, like every thought. As foreign as it may be from our ordinary conceptions, we know not how to resist the conviction, that the ideal prototype of a steam engine, for instance, is as real a *substance* as the engine itself, or the boat or car to which, when materialized, it is attached. When the machine is actually constructed, the original idea, or truth, is merely clothed with a material body. With man the process of thus clothing it is by the agency of his hands. But suppose him to be a spirit, and to have control over the material elements by means of the will, and we can see how the primary mental truth, which is the real soul of the construction, ultimates or embodies itself in the engine, that is, 'passes from first principles to last.' It is doubtless in a mode somewhat analogous to this that the material world is elaborated from the spiritual, and this may give us a feeble conception of the mode by which 'the Word was made flesh and dwelt among us,' though the comparison, in reference to its subject, is necessarily low and grovelling. But on such a sublime theme we can only aspire to an approximation towards the truth. If the progress of science should yet discover that every thing

the sun is objectively *manifested* to us by its light?—and yet the *esse* of the sun, which is its heat, is continually more or less present with its *existere*, which is the light. So our Lord says that 'he is in the Father and the Father in him'—that 'he that seeth the Son seeth the Father also'—and the apostle, that 'the fulness of the godhead dwells in him bodily.' This then may afford us some measure of the illustrative light in reference to the great mystery of godliness, God manifest in the flesh, and espccially as to the mutual relation, in the Divine Being, of Love and Wisdom, on which the distinction of Father and Son is founded. We recognize this distinction as *real*, but not *personal*. The Father and the Son constitute no more two persons, than do the soul and body in man. As to the Holy Spirit, this being but the emanating or proceeding sphere of the divine Love and Wisdom, can no more be deemed a person, than the effluent sphere of a man can be deemed a person separate from the man himself. A man's sphere is as little distinct from his real personality as the fragrant sphere of a spice-tree is, in its origin, a distinct entity from the tree itself.

"Have we not then in all this a view of the sacred Trinity at once intelligible, and at the same time free from the objections rightly urged against the commonly received doctrine? It is a Trinity of *person*, and not of *persons*. As the human mind is constituted, a Trinity of persons is to all practical apprehension a Trinity of beings, or in other words a Trinity of Gods; and such a conception of the divine nature must inevitably mould into conformity with itself the whole scheme of redemption. Consequently we see not how it is possible to gainsay the truth of what Swedenborg affirms in regard to the preva-

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material is finally resolvable into the light and heat of the sun, which is not unlikely, the main idea will be yet further confirmed, for Swedenborg has shown us that the transition from the light and heat of the natural sun to that of the spiritual sun is by no means violent, as the one *corresponds* to the other, by the law of cause and effect. But spiritual heat is the divine Love, and spiritual light is the divine Wisdom, or Truth; and we may suitably conclude the present note by the following extract touching the relation of Truth to creation: 'Scarce any one knows at this day that there is any power in Truth, for it is supposed that it is only a word spoken by some one who is in power, which on that account must be done; consequently the Truth is only as breathing from the mouth, and as sound in the ear; when yet Truth and Good are the principles of all things in both worlds, the spiritual and the natural, by which principles the universe was created, and by which the universe is preserved; and likewise by which man was made; wherefore these two principles are all in all.'—*True Christian Religion*, n. 224."

lent theology of the Christian church. 'It is to be observed, that in the Apostles' Creed it is said, *I believe in God the Father, in Jesus Christ, and in the Holy Ghost;* in the Nicene Creed, *I believe in one God, the Father, in one Lord Jesus Christ, and in the Holy Ghost*, thus only in one God; but in the Athanasian Creed it is, *In God the Father, God the Son, and God the Holy Ghost*, thus in three Gods. But whereas the authors and favorers of this creed clearly saw that an idea of three Gods would unavoidably result from the expressions therein used, therefore, in order to remedy this, they asserted that one substance or essence belongs to the three: but still there arises from thence no other idea, than that there are three Gods unanimous and agreeing together: for when it is said of the three that their substance or essence is one and indivisible, it does not remove the idea of three, but confounds it, because the expression is a metaphysical one, and the science of metaphysics, with all its ingenuity, cannot of three persons, each whereof is God, make one; it may indeed make of them one in the confession of the mouth, but never in the idea of the mind. That the whole system of Christian theology at this day is founded on an idea of three Gods, is evident from the doctrine of justification, which is the head of the doctrinals of the Christian Church, both among Roman Catholics and Protestants. That doctrine sets forth that God the Father sent His Son to redeem and save mankind, and gives the Holy Spirit to operate the same: every man who hears, reads, or repeats this, cannot but in his thought, that is, in his idea, divide God into three, and suppose that one God sent another, and operates by a third. That the same thought of a Divine Trinity distinguished into three persons, each whereof is God, is continued throughout the rest of the doctrinals of the present church, as from a head into its body, will be demonstrated in its proper place. In the mean time consult what has been premised concerning justification, consult the system of theology in general and in particular, and at the same time consult yourself, while listening to sermons at church, or while praying at home, whether you have any other perception and thought thence resulting, than of three Gods; and especially while you are praying or singing first to one, and then to the other two separately, as is the common practice. Hence is established the truth of the proposition, that the whole system of theology in the Christian world at this day, is founded on an idea of three Gods.' — *Brief Expos.* 34, 35.

"It will be at once obvious, that upon the basis laid by Swe-

denborg, the entire economy of redemption is a totally different thing from that which has so long been held forth to the world as the true scheme of the Scriptures. The Atonement of Christ, according to him, is *not* a vicarious sacrifice, concentrated in the simple passion of the cross, and made by one person of the sacred Trinity to appease the wrath or satisfy the justice of another. As the Father and the Son are really *one person*, there can be no claims of justice or of any other attribute predicable of the one party which does not equally hold in regard to the other. There cannot possibly be any such conflict in the demands of the divine perfections as is implied in the prevalent theology of the church. It is the *whole* Deity which comes into incarnation with a view to save the *whole* human race, so far as it can be done without infraction on the freedom of the creature. There is no *real wrath* on the part of the Deity to be propitiated, for wrath is not predicable of a Being whose very essential nature is Love and Mercy; and if there were, how could the sufferings of a divine Personage, endured by himself alone, be an atonement or expiation in behalf of sinners?* If a subject has offended a sovereign, and that sovereign submits to the loss of one of his eyes, how is that a satisfaction to the claims of justice? Do the sufferings of innocence cancel the debt of guilt?† The truth is, the current theory is built upon a view of the divine perfections which implies such a variance between them as is utterly irreconcilable with the essential unity of the Godhead. If the Son and the Father are essentially one, there is as much of wrath in the Son as there is in the Father, and as much of clemency in the Father as there is in the Son. They are perfectly *at one* in this respect, because they *are one*, and the alleged atonement made for sinners is a real *at-one-ment*, effected by the Lord's

* See Swedenborg's Apocalypse Revealed, n. 658.

† "Yet I beg it may not be inferred from this that the system in question does not recognize a moral antagonism between the state of the natural man and the attributes of the pure and holy Jehovah, one which must be removed before the soul can come into beatific conjunction with heaven. Evil and good are opposed to each other in their very nature, and to the *apprehension* of evil, good arrays itself in the aspect of wrath, just as the sun's light appears *hostile* to a diseased eye, though intrinsically as benignant to it as to a sound eye. The *state* of which this is the result must be rectified before man can come to the enjoyment of peace with God; and Swedenborg incessantly teaches that this rectification could never have taken place but upon the ground of Jehovah's becoming incarnate, and accomplishing what he did in our nature."

Divine Humanity between the sinning creature and the pure and holy Creator. By the light of the New Church teaching on this subject, we become aware of the huge inconsistencies of the current doctrine of Christendom touching this central *credendum* of revelation. With some exceptions the advocates of this doctrine profess with the mouth that God is one — that Jesus and Jehovah are the same — and yet, from the imagined exigencies of the scheme of redemption, they have introduced a view of the Trinity which is completely subversive of that unity. And when the charge to this effect is preferred against it, the reply is usually made in the form of a foreclosure on the ground of ignorance. Let the question be proposed to a strenuous asserter of what is termed the orthodox creed on this head, how it is, precisely, that three persons are consistent with one essence, and how it is that the penal sufferings of the Son avail to turn away the ire of the Father from the heads of the guilty, and he will reply that he *does not know* — that it is an unfathomable mystery — that it was never intended to be known — that it is the height of presumption to think of requiring any thing beyond the simple declaration of the fact on the divine authority — a fact which faith is implicitly to receive, and about which reason is to ask no questions.

"Now the receiver of Swedenborg's revelations has no hesitation to say, that he recognizes no claim as being made by the inspired Word on his *blind* credence of any truth announced therein. He knows nothing of this absolute subjection of his understanding to his faith. Though he arrogates to himself no peculiar perogative of intelligence above his fellow-men, yet he has an inward assurance that every doctrine propounded to his reception comes to him accompanied with a *rational* evidence of the truth, — or in other words, that it establishes itself upon the *rational* plane of his mind — and while he does not assume to grasp the interior nature and essence of divine verities — while he holds to a needed *illustration* of his reason in conversing with spiritual themes — he yet feels authorized to look for an *intelligible* sense in which the Lord's being and working are announced to him. Such a sense he recognizes in what is affirmed of the economy of redemption.

"On the prevalent system, the doctrine of vicarious atonement is central, cardinal, supreme; and out of it grows by legitimate issue the accredited dogma of Justification by Faith alone. The efficacy of the atonement is secured, it is said, by the divine purpose in reference to a select (elect) number of the

human race. Viewed in themselves they have no anterior claims to this merciful designation, nor have they any power of their own to avail themselves of the provision made for their salvation; for by reason of their depravity they are dead in trespasses and sins, and a dead man can no more move his little finger than his whole body.* In this emergency, the discriminating grace of Heaven visits and regenerates them. They are *enabled* to believe on Christ set forth as a propitiation, and by this act of believing they are justified in the sight of God, and the law being satisfied by what Christ has done and suffered in their behalf, has no further demands upon them; they are henceforth fixed in a state of salvation, and at what is termed *the last day*, they are not judged according to works, but acquitted according to faith. It is indeed affirmed in this connection that such a justification will be attended by a good life, but then the good life does not enter in as a constituent element into the real grounds of justification and salvation; they are

* "Here again I would put in a protest against an unwarrantable inference. No man, of whatever school in theology, has ever given a more debasing view of our fallen nature, or insisted with more emphasis upon the entire depravity which has come upon it, than Swedenborg. 'Every man is born,' says he, 'of his parents into the evils of the love of self and of the world. Every evil which by habit has contracted as it were a nature, is derived into the offspring; thus successively from parents, from grandfathers, and from great-grandfathers, in a long series backwards. Hence the derivation of evils at length become so great, that all of man's proper life is nothing else but evil. This continued derived evil is not broken and altered except by the life of faith and charity from the Lord. Man continually inclines and lapses into what he derives hereditarily from his parents. Hence he confirms with himself that evil, and also of himself superadds more. These evils are altogether contrary to spiritual life; they destroy it; wherefore unless man, as to spiritual life, is by the Lord conceived anew, born anew, and educated anew, that is, is created anew, he is damned, for he wills nothing else, and hence thinks nothing else, but what is of hell.'—(*Arcana Cœlestia*, n. 8550–52.) But though sunk in spiritual death, man is not bereft of freedom of will, and consequently is not absolutely passive in regeneration. He still has power *to compel himself* to abstinence from particular acts of evil as sins against God, and when this is the case the divine good of the Lord flows in, and as he yields to the influx he continually receives new accessions of life and strength, by which he is eventually enabled to 'work out his salvation.' 'It is a law of order, that as far as man accedes and approaches to God, which he should as altogether from himself, so far God accedes and approaches to man, and in the midst of him conjoins Himself with him.' As to the precise point, however, at which spiritual life begins, he would no more think of defining it, than one would of discriminating the exact moment when the light of the morning first begins to break in upon the previous darkness."

rather a factitious *ad*junction to his faith, than a vital *con*junction with it. A man is not saved *for* his good works, but *in spite* of his evil works. Having no merits of his own, he receives by imputation the merits of Christ, and standing complete in his righteousness is adjudged to the fruition of eternal life.

"To this view of the scheme of redemption the receiver of Swedenborg's teachings has serious objections. He objects to it as presenting the scheme mainly as *an outward act* — as *a forensic transaction* — as a procedure of an *objective* rather than of a *subjective* character. It so far, therefore, in his estimation, overlooks the internal structure, nature, and wants of the human soul. It does not provide, in a clear and intelligible manner, for the deepest demands of the moral state of the sinner. It sets before him an *ab extra* work of atonement, which, while it is affirmed to satisfy the *absolute will* of Jehovah, does not satisfy the demands of internal consciousness. That men are actually regenerated, sanctified, and saved under this form of faith, they do not doubt; but such results they regard as rather *not prevented*, than directly *promoted*, by it.

"What then, it will be asked, as contrasted with this, is the doctrine of the New Church on the same head? We answer, Salvation is heaven. Heaven is not a locality into which one enters as he does into a room when the door is open. It is an internal state which enters into him. Heaven is love, and love is life, and life is character. It is a state wrought *in* the individual by actuality, and not merely reckoned to his account by putative transfer. It is utterly impossible that one can enjoy the happiness of heaven without possessing the character of which heaven essentially consists. This character cannot be imparted to him by the simple virtue of any forensic accrediting or legal estimation. He must actually possess, *in propria persona*, the very righteousness by which he is saved, and consequently by which he is justified. The sinner can by no possibility be saved except by a process by which he ceases to be a sinner. This process, according to the New Church theology, is wrought *in* the person of the sinner. According to Old Church theology, it is wrought *out of* him, in and through another being, and the benefit of it becomes his by imputation.* Here is the grand point of divergency between the system of Swedenborg and that of the prevailing church. Still,

* See True Christian Religion, n. 640, 641.

we repeat, we do not charge the current system with overlooking the element of life in the matter of salvation. We do not say that it does not insist upon it as a necessary appendage to faith. But what we do say is, that it is not a fundamental and indispensable constituent of that internal state or character upon which the salvation of the sinner depends. It is, as the schoolmen say, a *conditio cum qua*, but not a *conditio sine qua non*.

"Now to this, which we have given as the established dogma on this point, we oppose not only the express and reiterated declarations of our Lord, that judgment is to proceed, and destiny be determined, according to life, but also the absolute, inevitable, and eternal necessity of things. We contend that a sinner *cannot* be saved, even by omnipotence itself (though this is not the sphere of omnipotence), but upon the ground of the actual personal possession of that internal principle of *good* in which the very essence of salvation consists. At the same time we allow, on the ground of Swedenborg's teaching, no original merit to the sinner saved which is to be regarded as the effective procuring ground of his acceptance; for he has no good of his own; all is by influx from the Lord, who is Goodness itself and Life itself. Yet it is a goodness *in* the man, and not *out of* him, in virtue of which he is saved, for his salvation is the very goodness itself of which he becomes the subject. This goodness, moreover, could never have been acquired but by the mediation of the Divine Redeemer. There was an absolute necessity for the intervention of the God-man Mediator, in order to the putting away of the obstacles which opposed the recovery of an apostate and ruined race to a new union with Him whose 'favor is life and his loving kindness better than life.' In no other way could be effected that infusion of divine good, righteousness, and peace which constitute the element of salvation. The dominion of hell was the impediment to be conquered. But the dominion of hell was the active agency of malignant evil spirits continually bearing down, by their infernal influx, upon the souls, and at length even upon the bodies, of men, and threatening to engulf them in a common perdition. According to the eternal laws of order, Jehovah could approach neither to the evil spirits of earth or hell without the assumption of the Humanity, and the consequent creation of a medium of communication. 'The reason,' says Swedenborg, 'that redemption could not have been performed but by God incarnate, that is, made man, is because Jehovah God, such as he is in his infinite essence, cannot approach to hell, much less enter

into it; for he is in the purest and first things. Wherefore Jehovah God, being in himself such, if he should only blow upon those who are in hell, He would kill them in a moment.' He therefore acts upon all spirits *according to their nature*, and in a way to preserve inviolate their moral freedom. By assuming our infirm humanity he put himself into a condition that enabled him to receive their temptations into himself, and to combat and overcome them in a mode somewhat analogous, though on an infinitely grander scale, to that by which the Christian combats and overcomes them in himself. The sum total of these conquests constituted his redemption-work. Every successive victory of this nature was at the same time a step in the glorification of his natural Human principle, till at last this process was consummated by the passion of the cross, which was the final act of temptation and suffering, when the entire Humanity became glorified, or, as we may say, *divinified*, just as, on a smaller scale, every spiritual triumph of a Christian goes in a degree to the sublimation and spiritualization even of his grosser nature, the final result of which may be seen in the glorified bodies of Moses and Elijah when they appeared with the transfigured Saviour on the holy mount. He is indeed unconscious of this inward process going on within him during life, nevertheless the fact is so, and the result of it is, that in the end his 'vile body is fashioned like unto Christ's glorious body.'

"Now this we learn from Swedenborg was the sum and substance of what Jehovah Jesus accomplished in the work of man's redemption. It was to afford a medium by which a new communication of spiritual life could be vouchsafed to degenerate man, while at the same time no infraction should be made of his essential liberty as a free agent. 'Man's body,' says Mr. Noble, "operates as a medium by which his soul acts upon persons and things around him; and by which, again, impressions from these are conveyed to his soul; thus, man's body is, in both respects, the medium of communication between his soul and things around it. Just so the Glorified Humanity of Jesus Christ is the medium by which the Divine Essence acts upon man, and by which, again, man has access even to the Inmost Divine Essence. In both respects, then — as conveying the gifts of salvation from God to man, and as affording access to God — the Glorified Humanity of Jesus Christ is the medium of communication. The analogy is most perfect and complete. As man's soul, without his body, cannot communi-

cate with the world; and objects in the world could not make their state, their presence, nor even their existence, known to his soul — the body being a medium expressly formed for communication with the world, and given to the soul for that purpose; so, when man had sunk into the natural state in which he now exists, the pure and unclothed Deity could no longer operate upon him in a saving manner, and he could have no access to, no adequate communication with, the Author of his existence. Therefore Jehovah, out of his infinite love to mankind, clothed himself with Human Nature; and having glorified that Human Nature by wonderful divine means, so as to make it the express image, and adequate instrument of action, of his Essential Divinity, he has provided an eternal Medium of communication between himself and his creatures. *The operation*, then, *of his Glorified Human Form, which has become the Investiture, and, as it were, the very Body, of the Godhead, in affording to man the means of approaching to God, and in conveying the gifts of salvation — the communications of the Holy Spirit, from God to man — is what is meant by the Scripture doctrine of the mediation of Jesus Christ.*'

"What, therefore, is usually termed *the influences of the Holy Spirit*, which are the fruits of the Saviour's mediation, and sent forth for the regeneration and sanctification of men, is in fact the operation of that divine sphere of life and spiritual energy which continually proceeds from his glorified Humanity, and while it draws the soul by hallowed attraction to its source, is at the same time continually conquering the opposing spheres of hell, and, operating by charity and faith, is planting the spirit of heaven still deeper and deeper in the heart. Man is thus regenerated more and more, and his full recovery to eternal life secured, not by the *imputed* benefits of a plan of redemption accomplished *without* himself, but by the *experienced* virtue of Union to the Divine Humanity of the Lord, which was assumed, not to pacify the wrath of the Father, but to express the infinite love of the *whole* Deity to his fallen creatures. The work by which this was accomplished, far from being confined to the simple death on the cross, was extended through the whole earthly life of the Redeemer, and the real efficacy of his mediation was witnessed rather by the blood of Gethsemane than by that of Calvary, for *that* was extorted in his spiritual combats, which were more especially the essence of his redemption.

"I regret that I am precluded by my necessary limits from entering more largely into the details of Swedenborg's de-

velopments of the foregoing and all its cognate subjects. It would be easy to show that in point of logical consistency, conformity to scripture, and practical power, no system of doctrine could ever stand a more rigid test. But though I am well aware of failing to do justice to the theme by such a meagre sketch, I shall still cherish the hope that my lack of service in this respect may be supplied by an actual resort, on the part of my readers, to the body of the writings themselves, which, by unfolding the deepest arcana of man's spiritual nature, shed a flood of light upon the mass of Christian doctrines which involve them. The completest compend of the system is to be found in the work entitled 'True Christian Religion.' I am forced, however, to say, that this work will inevitably have a very singular and perhaps incredible air to any one who is not prepared to admit the *psychological* postulates upon which it is built. It goes all along upon the assumption that man is a spirit clothed with a body — that he is a man rather *from* his spirit than from his body — that his two great principles are Will and Understanding, the one the correlate of Good, the other of Truth — that in his interior being he is even now a denizen of the spiritual world and in perpetual and vital connection with its numberless tenants, both good and evil — and that the fact is possible, and, in Swedenborg's case, real, of an open and sensible communication with that world, in virtue of which its laws and phenomena may be and have been disclosed to us. All this is undoubtedly contrary to the prevailing impressions and belief of the world, and therefore an immense barrier is interposed to the ready reception of the doctrinal views propounded by the herald of the New Church. But considering the magnitude of the interests at stake, it is not improbable that in the Divine Providence some overwhelming demonstration shall be given, from some other source, of the truth of the *psychology* of Swedenborg's system, which shall ere long compel the attention of thousands to his writings, whereas they are now comparatively so few, that a 'child may count them.' Time will tell.

"And here the transition is easy to Swedenborg's *doctrine of the soul* and the *state after death*, which holds so prominent a place in his system. Of a great multitude of subjects it can properly be said that they commend themselves to the *reflecting mind*. They can hardly be expected to be duly appreciated except by those who are accustomed to ponder deeply and seriously upon the various themes that address themselves to their inter-

est. But to the right entertainment of the subject of the future life and destiny of man, it would seem that this condition could scarcely be deemed requisite. This is a subject of such universal and commanding import to every human being, that the natural impression would be that no one can be indifferent to it without foregoing his claims to rationality. If a man thinks at all, it is difficult to conceive of his not thinking upon this. If he is assured that he shall die, can he but be solicitous to know whether he shall live again? And if assured, on competent authority, that he shall, what more natural, more spontaneous, more imperative, than that the conditions of his future being should press themselves upon his anxious thoughts! Should we not suppose that 'every third thought would be his grave,' together with the momentous realities that lie beyond it? If man is indeed, as Milton describes him, a being 'of large discourse looking before and after,' we could scarcely resist the belief, that when once assured even of the *possibility* of information on this head, he would as it were *rush* to the oracle to have his absorbing problems solved and his restless heart relieved of its load of uncertain forebodings. That there *is*, however, notwithstanding all *a priori* grounds for the deepest emotion and the intensest study on this theme, a comparative mental quiescence and apathy in regard to it, is beyond question. The fact is doubtless mainly to be accounted for on the ground of an inveterate and deep-seated impression, that no further light is to be anticipated in respect to the mysteries of a future life than is afforded by the *general* and *vague* intimations of Holy Writ. The volume of inspiration teaches clearly the doctrine of immortality, and gives assurance of a heaven and a hell. But it discloses little of the *nature* of either. It goes into no minute detail. It does not, with distinct enunciation declare the inseparable connection, according to the fixed laws of our being, between the essential character of our present life, and the form of destiny in which it issues in another. We are indeed taught that 'he that soweth to the flesh shall of the flesh reap corruption, and that he that soweth to the spirit shall of the Spirit reap life everlasting.' But this announcement leaves much in the dark as to the *exact nature* of the relation involved and as to the *specific qualities* of the several conditions of the good and bad in another world. Yet upon these points the mind, when left to its own impulses, solicitously craves illumination. It is prompted to say of this knowledge, 'Who shall go up for us to heaven to bring it unto us?' All other knowl-

edge sinks into insignificance when compared with this, and yet the practical conviction of the Christian world undoubtedly is, that it is unattainable — that we are hopelessly shut up to the scanty measure of light afforded by the letter of the sacred writings.

"It becomes, then, a question of serious bearing, whether there be in fact a possibility of higher and more definite attainments on this score. Is it conceivable — is it true — that the Most High himself has, through a chosen instrument, lifted the curtain of futurity from before us? Has the interdict been removed? Has the 'eternal blazon' been made? Has access been granted to the sanctuary of the secret which lies beyond the grave? Who can be indifferent to the answer that shall be returned to these questions? For myself, I am satisfied the answer is to be given in the affirmative, and I would fain, if possible, make the reader participate in my assurance.

"The claim advanced is doubtless a high one — one too that must naturally be expected to encounter the force of a host of adverse pre-conceptions; and we readily admit that there are certain conditions on which alone such a claim can be listened to for a moment.

"1. *The alleged disclosures must not conflict with any thing revealed in the Scriptures.* They may possibly go *beyond* the clear and distinct revelations of the inspired Word, but, if true, they cannot be in any thing *contrary* to them, for this would be to make Divine Truth contradict itself. Yet it is no disparagement to Scripture to maintain that God may grant us light beyond the measure of its literal sense. This can be denied only on the ground of his own express declaration that he has precluded himself from augmenting the knowledge of his creatures on the subject of the future life. But no evidence of this can be produced. He is free to grant higher illumination if he sees adequate reason for it; but it is certain that a subsequent revelation from him can never be inconsistent with a prior.

"2. *They must proceed upon the ground of an adequate motive and end on the part of God for bestowing them.* Purposes worthy of infinite wisdom and benignity must be clearly seen to be answered by a special intervention of this nature. It is inconceivable that it should occur unless there were a *nodus dignus vindice — an occasion* sufficient to warrant a departure from the ordinary method of his Providence in imparting instruction on this head to the world. Such an occasion Swedenborg affirmed to exist in the occurrence of the Lord's Second

Advent, in connexion with these revelations. This event, which is altogether spiritual in its nature, was to be the ushering in of a new dispensation, termed in the Scriptures the New Jerusalem, the sublime ends of which could not be attained without a new influx of light in reference to the intimate connexion of the natural and spiritual world, and a development of the laws by which *character* elaborates *destiny*. A just estimate of Swedenborg's claims can therefore only be formed in connexion with the settlement of a great question of Prophecy — the nature, epoch, and circumstances of the Second Coming of Christ, and also of the Last Judgment, with which it was to be associated. Investigation on this point is earnestly solicited.

"3. *They must be such as to be entirely consistent with what we know to be the nature and constitution of man.* They must recognize as true all the fundamental laws and principles of our economy, established by the testimony of consciousness or by the inductions of true science and philosophy. This lays a foundation for *internal evidence* of the truth of the alleged disclosures, and in the present state of the human mind this species of evidence is indispensable.

"4. *The scope and tendency of such revelations must be decidedly and pre-eminently practised.* They must not be given solely for the purpose of gratifying curiosity, or ministering to vain speculation. This were an end unspeakably below what can be believed of an All-wise Being. In his estimate Truth itself is ever subordinate to Goodness, and the legitimate bearing of every alleged revelation from him upon *life*, is the ultimate criterion of its claims.

"The question then arises whether the asserted disclosures of Swedenborg answer to these conditions, and whether the evidence of their truth from other sources is adequate to meet the demands of the intelligent and reflecting inquirer. In the attempt to answer this question I shall rely mainly on the presentation of his statements relative to the grand point at issue — the nature of the soul and its state after death, leaving it to produce its own effect, according to its own evidence, on the mind of the reader. In doing this it will of course be understood that I am not exhibiting the conclusions of a philosopher — the fruit of his own researches and reasonings — but the oracles of a Seer. It would be easy, however, to show that even in the former character they are entitled to the profoundest consideration of all enlightened minds. The evidence is ample that apart from supernatural endowments no man has

ever preferred stronger claims to be listened to with respect in any results he may have announced, either of physical or metaphysical research. His claims in this character are beginning to be acknowledged, as his scientific labors make themselves known to competent judges, who are more and more astonished that a luminary so resplendent should have remained so long clouded, although in the judgment of his adherents he has merely been 'dark through the excess of light.' His natural have been eclipsed by his supernatural endowments. An asserted illuminism transcending the native sphere of the human faculties, has stifled the credit of stupendous powers within that sphere, which is now slowly but surely being rendered by the inevitable onward march of Truth, carrying the awards of Justice in its hand.

"I repeat, however, that in displaying Swedenborg's doctrine of the soul, I am submitting to the judgment of reason what reason itself could never have reached by its unassisted powers, and I do it in the confident persuasion that whether true or false, the disclosures in question present a miracle equally great. For it requires but a knowledge of their true character for any one to be convinced that no human intellect, under any kind of exaltation, could ever have fabricated the scheme from its own resources; and as to its being the creation of a distempered brain, it is so profoundly philosophical — so nicely discriminative — so harmoniously consistent — so consecutive and logical in its arguments — so confident in its appeals to the consciousness of reason — so wanting in every feature indicative of a mind unhinged — that the idea of its supernatural origin is much the most credible of the two. But the judgment of the reader will justly demand the grounds of my own.

"I remark then that the foundation fact of all Swedenborg's disclosures relative to the future life is, that man is a spirit clothed with a body, and that the form of the body is derived from the form of the spirit — that the soul or spirit, independent of the body, is the true and real man — that the tenement of the body, laid aside at death, is never resumed — that when the separation between the two great elements of our nature takes place, man emerges into the world of spirits in a perfect human form, with all the grand distinguishing powers and attributes of his being as a man wholly retained.* As the sensitive

* See Swedenborg's Last Judgment, Part ii. n. 36: Heaven and Hell, n. 453.

principle when in the body was spiritual and not material, so the true man, when detached from the body, retains all his sensitive faculties, only heightened, refined, and made vastly more exquisite either for pleasure or pain.

"The following extracts from different parts of his writings will place Swedenborg's positions on this head distinctly before the reader:

"'With regard to the soul, of which it is said it shall live after death, it is nothing else than the man himself, who lives in the body, that is, the interior man, who by the body acts in the world, and who gives to the body to live; this man, when he is loosed from the body, is called a spirit, and appears then altogether in a human form, yet cannot in anywise be seen by the eyes of the body, but by the eyes of the spirit, and before the eyes of the latter appears as a man in the world, has senses, namely of touch, of smell, of hearing, of seeing, much more exquisite than in the world; has appetities, cupidities, desires, affections, loves, such as in the world, but in a more excellent degree; thinks also as in the world, but more perfectly; converses with others; in a word, he is there as in the world, insomuch that if he does not reflect upon the circumstance of his being in the other life, he knows no other than that he is in the world, which I have occasionally heard from spirits; for the life after death is a continuation of life in the world.

"'This then is the soul of man which lives after death. But lest the idea should fall upon somewhat unknown by using the term soul, in consequence of the conjectures and hypotheses concerning it, it is better to say the spirit of man, or if you prefer it the interior man, for it appears there altogether as a man, with all the members and organs that man has, and it is also the man himself in the body; that this is the case, may also be manifest from the angels seen, as recorded in the Word, who were all seen in the human form, for all the angels in heaven have a human form, because the Lord has, who after his resurrection appeared so often as a man. That an angel and the spirit of a man is a man in form, is because the universal heaven from the Lord has [a tendency] to conspire to the human form, whence the universal heaven is called the Grand Man: and because the Lord lives in every individual in heaven, and by influx from the Lord the universal heaven acts upon every individual, therefore every angel is an image thereof, that is, a form most perfectly human; in like manner man after death. All the spirits, as many as I have seen, which are thousands and thousands, have

been seen by me altogether as men, and some of them have said that they are men as in the world, and have added, that in the life of the body they had not the least belief that it would be so; many have expressed concern, that mankind are in such ignorance concerning their state after death, and that they think so vainly and emptily concerning the soul, and that most persons who have thought more deeply on the subject, have made the soul into somewhat as it were a subtile aerial, which idea must needs lead into that insane error, that it is dissipated after death.' —*A. C.* 654, 655.

"'The generality do not apprehend that spirits and angels have sensations much more exquisite than men in the world, viz., sight, hearing, smelling, somewhat analogous to taste, and touch, and especially the delights of the affections; yet, if they had only believed that their interior essence was a spirit, and that the body, together with its sensations and members, is adapted only to uses in the world, and that the spirit and its sensations and organs are adequate to uses in the other life, in this case, *they would come of themselves, and almost of their own accord, into ideas concerning the state of their spirits after death;* for, in such a case, they would think with themselves, that the spirit of each is the very man himself who thinks, and who lusts, who desires and is affected; and, further, that all the sensitive principle which appears in the body, is properly of the spirit, and belongs to the body only by influx; and these things afterwards they would confirm with themselves by many considerations, and thereby, at length, would be delighted with the things appertaining to their spirit, more than with the things appertaining to their body. In reality, also, this is the case, that it is not the body which sees, hears, smells, feels, but its spirit: wherefore, when the spirit is stripped of the body, it is then in its own sensations in which it had been when in the body, and this in a more exquisite degree; for corporeal things, as being respectively gross, rendered the sensations obtuse, which also became still more so in consequence of being immersed in earthly and worldly things. This I can positively affirm, that a spirit has more exquisite sight than a man in the body, and also more exquisite hearing, and, what will seem surprising, a more exquisite sense of smelling, and especially of touch; for spirits see each other, hear each other, and touch each other. He who believes in a life after death, might also conclude this from the consideration, that no life can be given without sense, and that the quality of the life is according to the quality of the sense; yea, that the

intellectual principle is nothing but an exquisite sense of interior things, and the superior intellectual principle, of spiritual things; hence, also, the things of the intellectual principle and of its perceptions are called the internal senses. With the sensitive principle of man immediately after death, the case is this: as soon as man dies, and the corporeal parts grow cold, he is raised up into life, and, on this occasion, into the state of all sensations, insomuch that, at first, he scarcely knows any other than that he is still in the body; for the sensations in which he is, lead him so to believe; but when he perceives that he has more exquisite sensations, and this especially when he begins to discourse with other spirits, he then takes notice that he is in another life, and that the death of his body was the continuation of the life of his spirit, etc., etc. But I am aware, that the things which have been heretofore said, will not be believed by those who are immersed in corporeal, terrestrial, and worldly things, that is, by such of them as hold those things for an end; for these have no apprehension of any thing but of what is dissipated by death. I am aware, also, that neither will they believe who have thought and inquired much about the soul, and have not, at the same time, comprehended that the soul is man's spirit, and the spirit is the very man which lives in the body; for these cannot conceive any other notion about the soul, than that it is some principle of thought, or of flame, or of ether, which only acts into the organical forms of the body, and not into the purer forms which are of the spirit in the body; and thereby, they conceive it to be such a principle as is dissipated with the body; and this is especially the case with those who have confirmed themselves in such notions by views of the subject puffed up through the persuasion of their own superior wisdom.'—*A. C.* 4622.

"'That man is a spirit as to his interiors has been proved to me by much experience. To adduce the whole of it would fill many pages. I have conversed with spirits as a spirit, and I have conversed with them as a man in the body. When I conversed with them as a spirit, they knew no other than that I myself was a spirit in a human form as they were. Thus my interiors were visible to them, for when I conversed with them as a spirit my material body did not appear. That man is a spirit as to his interiors is manifest, because after the separation of the body, which takes place at death, he still lives as before. It has been given me to converse with almost all the deceased whom I ever knew in the life of the body, with some

for hours, with others for weeks and months, and with others for years, that I might be confirmed in this truth and testify it to others.'—*H. & H.* 437.

"Here then is Swedenborg's philosophy of the Soul. It is no other than the *man himself* in the essential elements of his nature, to which the material body is a mere temporary appendage, designed to enable it to accomplish its appropriate uses in a material world. The soul lives as the pervading animating principle in every the minutest part of the body, and, to use a homely comparison, is to it what the concealed man within is to the automaton chess-player. And what is there, I may ask, in this view to which the most enlightened mind can object? Whether tried by the touchstone of reason or revelation, does it not commend itself by its intrinsic rationality and probability? And are we not conscious of a secret intuition that it must be so from the very laws of our being? When we think, without reference to a creed, of our departed friends and relatives, do we not instinctively think of them as existing as perfect men and women, and in the form which they wore on earth? And in this fact do we not read the triumph of inborn perception over outward dogmatic teaching? Death, according to this view, is merely the laying aside of the garment of flesh, from which man emerges to his true and only resurrection — the resurrection of the spirit into the world of spirits.

> 'And would we, if we could, constrain
> Their unbound spirits into bonds again?'

Of what conceivable use can be the mouldered fabric of dust to the emancipated soul? Why should its vesture of light ever be exchanged for the dull robe of quickened clay? It has a body suited to the sphere in which it dwells. Does it need another, any more than the winged *papilio* needs the reptile tenement in which it grovelled on the earth? How dreary, compared with this, is the view which has obtained currency in Christendom, that man exists as a pure formless spirit in the invisible world for an indefinite tract of ages, till at what is called the last day — the final consummation — the disembodied spirit is again to be united with the laid-off tabernacle of flesh, and in this body to abide forever? This is doubtless the prevalent idea of the resurrection and the future life, received from the apprehended import of the Scriptures, when yet the Scriptures are capable of an interpretation that fully accords with Swedenborg's statements on these points. The

process of fair exposition brings us to the same results with those of the actual asserted revelations made to him in that world where the truth is realized in existent facts. The phenomena which he beheld in that world are the very ones which he *ought* to have beheld, provided the Scriptures in their true meaning are true.*

"We have in the above extracts statements upon which we are called to pass judgment. They are either true or false. If true, they establish Swedenborg's general claim to supernatural illumination. If false, it is still a matter to be accounted for, as is the case in a hundred similar relations of his, how a mere dreaming fantasy should assume so rational and philosophical an aspect — how it should accord so entirely with the conclusions of the soundest reason, judging from the psychological structure of man. We contend that what he affirms he saw and heard in the spiritual world are what he *should* have seen and heard, provided the mind can rest with the least assurance upon its clearest inductions. Consequently a statement which bears such internal marks of probability cannot be an argument against the validity of his claims. The intrinsic likelihood of a fact said to be revealed cannot justly be urged against the probability of the revelation, especially when a host of other considerations may be cited in favor of the supposition. A man's telling the truth is certainly not the strongest evidence of his being a liar. Objections then must be brought from some other source, and I think it will be found that they all resolve themselves into that based upon the *a priori* incredibility of such disclosures being ever, under any circumstances, or through any medium, made by God to man. This

* "The belief, however, of the doctrine of the re-union of the same body to the soul, has been permitted by Divine Providence, as Swedenborg observes, for a good reason; namely, that if mankind had not believed in the resurrection of the body, they would often have not believed in any resurrection at all. For it being denied by some, that the soul or spirit is any distinct substance; it being asserted by others, that there is no evidence as to what it is, so as to enable us either to deny or affirm; and with regard to most persons, any thing relating to it being beyond their comprehension; the doctrine of its resurrection would long since have been rejected altogether, had not a belief in the resurrection of the body been permitted; for the body being a carnal, natural, corporeal, and sensual object, and hence more within the comprehension of the natural mind, the members of the external church can the more readily believe in its resurrection, and thus preserve in themselves that idea of a resurrection, and hence of a future life, of which, otherwise, they would have been deprived.—*Clissold's Letter*, p. 161."

objection, which is singularly destructive in its bearing, can only be met by showing that the alleged incredibility may be overcome by the force of countervailing evidence — evidence of the existence of sufficient *reasons*, on the part of God, for the bestowment of just such new revelations as those which Swedenborg affirms to have been made through him. But this argument it is not here in place to prosecute. I have already touched upon it.

"From the point now reached in regard to the nature and destiny of the soul, I was myself prepared, as I trust my readers are, for some ulterior results growing out of the condition into which man is ushered upon his translation from the body. And, first, it follows, by necessary sequence, that the spiritual world is replenished with the countless myriads of the spirits of deceased men who have once inhabited the earth in terrestrial bodies, and have been successively transferred to their immortal abode. Indeed it is the teaching of Swedenborg, on which I hope on another occasion to enlarge, that *all angels are human spirits from our own or some other earth, and that the ultimate end of the creation of the universe is the formation of a boundless heaven, made up of the unnumbered millions of spirits brought into existence in material bodies, and passing out of them into the spiritual receptacle for which they were designed.** But upon this argument I do not at present dwell. My position is, that the spiritual world is replete with the spirits of departed men, and if this be admitted, it will doubtless be conceded that they perpetually exist in intimate, though to us unconscious, conjunction with the spirits of men in the flesh. This arises from the fact that man is a spirit as well as a body, and that as such he is necessarily, as to his interiors, a denizen of the spiritual world, and abiding under the laws that govern a spiritual existence. The doctrine of angelic ministration is very expressly taught in the Scriptures, and the inspired intimations are by no means scarce, that we are incessantly surrounded by, and in close connection with, a multitude of the heavenly and infernal hosts. The truth on this head is universally admitted in form by the Christian world, and yet that it has comparatively little practical power is undeniable. 'Why,' says Mr. Clissold, in his Letter to Archbishop Whately, 'is the doctrine of Swedenborg in regard to the ministration of angels rejected? Frequently only for the reason that he has

* See Swedenborg's Heaven and Hell, n. 415, 416, 417.

treated as matter of fact what with many is mere possibility, it may be probability; that he has imparted a truth and reality to what they profess as their creed. Place much of what he has said about the other world in a *speculative* point of view, and many will consider it to be reasonable; present it to them as a matter of fact, and it is absurd; afar off, it is true; at home, it is false.'

"Now it is certain that this tenet of angelic agency comes home to us with new and imposing power in the disclosures of Swedenborg on this head. According to him we are every moment in the most vital association with the spirits both of heaven and hell — they are the perpetual prompters of our thoughts — they incessantly work by insinuating influences on our loves — they give force, on the one hand, to the power of temptation, and, on the other, fortify the soul, by hidden influx, to resist temptation — and finally after death every man enters that specific form of heavenly or hellish society with which, by means of his ruling love, he had been tacitly conjoined in life. All this is comprised in Swedenborg's doctrine of the world of spirits — a doctrine growing out of that respecting the true nature of the soul — and I would ask whether it is not sustained by the highest internal evidence of its truth, provided the Scripture informations on this head be conceded as true? In what way do spirits come into communion with us and act upon us, except through our minds? Should not spirit come into contact with spirit rather than with body? If they act upon the physical man, it is only through the mental. The guardianship which ministering spirits exercise towards us is one that puts itself forth by inward monition and impulse. and by warding off the infestations of the spirits of hell, who are continually inciting to evil, and aiming to compass our ruin. Though they are not, according to Swedenborg, able to *see* directly any thing at all in the natural or material world, yet through the medium of our thoughts and affections they become cognizant of our physical condition, and can therefore order their 'spiriting' according to our outward as well as inward circumstances.* What valid objection then can be urged

* "I regret that the crude views frequently entertained, even in intelligent quarters, in respect to the genuine purport of Swedenborg's doctrines, render it necessary plainly to disavow, in behalf of his adherents, the claim to a sensible, open, and habitual intercourse with spirits. They acknowledge this in the case of Swedenborg himself; they believe too, that it was the original prerogative of man in innocence, and as

against this feature of the scheme? If Swedenborg has not unfolded the true relation between these two great departments of being — the angelic and the human — what is it? In what respects does the ministry of spirits differ from that which he has assigned to them? * * * * *

"I have thus far disclosed the successive stages of my progress up to a point where I was prepared to welcome the general scheme of doctrines constituting the theology of the New Church. It came commended as a whole by a power of internal evidence which I could neither gainsay nor resist. But there was still one exception. I was compelled to make a reserve on the score of the internal sense of the Word. Even if there was a foundation in truth for the principle in the abstract, I could not perceive the necessity of making so much of it as I saw was continually done in the expositions of Swedenborg, and in the writings and preachings of his espousers. My long continued study of the letter and my fixed habits of interpretation, greatly indisposed me to a cordial reception of the general principle. The light of conviction, therefore, on this point, was very slowly received, and it came at last mainly through the medium of the Memorable Relations — those remarkable developments which lay open so strikingly the spiritual constitution of our being. I was gradually compelled to yield to the evidence of the fact, that there is in all men potentially, and in renewed men actually, an interior faculty or prompting which spontaneously seeks in the Word a sense beyond the mere purport of the letter. I saw that if there is a spiritual nature in man, the development of which brings him into converse with spiritual things, then the real pabulum of his life must be extracted from the *soul* through the *body* of the inspired Word. The foundation principle of the whole matter, as well as its practical working, is susceptible of an easy illustration.

"Swedenborg remarks, that when man reads the Word and perceives it according to the sense of the letter, or the external sense, the angels attendant upon him and mingling in his thoughts, perceive it in the internal or spiritual sense, for all the thought of the angels is spiritual, whereas the thought of

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far as that primitive state may be restored, they doubt not but that he will again come into the enjoyment of it; but the assertion of such intercourse as an ordinary occurrence at this day forms no part of their system."

man is natural. The natural ideas of man thus pass into spiritual ideas with the angels. Now let us suppose, in order to present the matter in its true light, that a parent puts into the hand of his child Bunyan's Pilgrim's Progress, and seats him at his feet to read the narrative aloud. The child is captivated by the story — he follows the Pilgrim with intense interest through all the varieties of his adventures, as if it were a veritable history, not thinking of any deeper meaning couched under the veil of the letter. But turn now from the reading child to the listening parent. How differently does he regard the whole! He does not rest in the letter. He penetrates the allegorical veil. He recognizes the career of the Christian, in the travels, and trials, and conflicts of the Pilgrim. He sees a most beautiful array of spiritual truth under the imagery of the journey from the City of Destruction to the Heavenly City. In a word, he takes a spiritual sense from the very same language which conveys to the child only a literal sense.

"This, then, will unfold the genius of Swedenborg's doctrine of the internal sense of the Word. The angels are to man precisely what the parent is to the child; and when that child becomes a man, and in like manner reads the Word, it may be that that same parent, now a disembodied spirit, may be present at the reading, and feed on the interior purport of what is read, just as he did when listening on earth to the story of the Pilgrim as read by his child.

"It is no sufficient objection to this, that the view presented makes the spiritual sense to be adapted rather to the reception of angels than to that of men. This is essentially true, and it is only because the angel is really wrapped up in the inner or spiritual man, that this man is capable of rising in his understanding of the Word above the plane of the literal sense. The regenerate spirit is an angel of light temporarily imprisoned in clay.

"From this I think it can be easily conceived that all my objections to this peculiar feature of the scheme should have been effectually done away; and so in fact they were. Nothing now resists the most assured and cordial adoption of the system as a whole. Upon the most deliberate and careful survey I am unable to discover in it a single point at which it lies open to the assault of a fair logic or a sound exegesis. Relying upon internal evidence for the enforcement of its claims, I am not competent to perceive in what respect it fails in its de-

mands upon my credence. As to that department of the system which relates to Swedenborg's intercourse with the spiritual world — his converse with the angels for twenty-seven years — the question is settled in my own mind by a very summary process. I first determine the intrinsic naked possibility of the fact itself. Does the psychological nature of man admit of its having taken place? But how can I doubt on this head when the Bible is full of testimonies to the fact of prophets and apostles having been admitted to such converse? Still it may be possible in general, without being probable in any particular case. The next question then is that of probability in the case of Swedenborg. What *reasons* does he give me for believing that this privilege was accorded to him? Can my calm reflection perceive a sufficient *occasion* for such a disclosure, at such a period, and through such an instrument? To this the answer is, that according to him the revelation in question is connected with the Second Advent of Jesus Christ, not in person, but in power and spirit, or, in other words, in the glory of the spiritual sense of the Word, which is the essential Truth and Divinity of the Word. I examine this point as a pure question of prophecy, and I find myself brought irresistibly to the conclusion, that if such an event is *ever* to occur, it must occur at about this age of the world, the space of forty, fifty, or eighty years making no essential difference in the count of time in regard to an era of such magnitude. If so, I recognize the highest probability of a new influx of light from heaven of precisely the nature of that which shines from Swedenborg's pages; nor can I be at all shaken from the firmness of this conviction, by any course of argument which shall refuse to consider the merits of the prophetic position. If the nature of the Second Advent be not what I have now intimated — if it be not now transpiring — I feel emboldened to demand that the world be informed what *is* its true nature, and what its true epoch. These are questions that cannot always be blinked. The mass of Christians will not always be content with the virtual position of their teachers, that the very central theme of all New Testament prophecy was given for no other end than to be a perpetual puzzle for faith, and therefore of no practical moment to mankind.

"But, secondly, as to the instrument; I find no objection to Swedenborg considered in this character. He was confessedly a man of pre-eminent talents and pre-eminent moral worth. If

some one was to be selected for the purpose, why not he? No man has ever lived who was more amply endowed with all the requisites for such a function.*

"And, then, lastly, when I look at the essential nature and genius of his revelations, I find them replete with internal evidence of truth. They incessantly build themselves upon, and refer themselves to, certain grand principles of physiology, psychology, and general philosophy, in which my clearest reason cordially acquiesces; nor can I conceive the possibility of any other man's reason dissenting from them *when once rightly understood*. But I can too easily conceive of the operation of causes which shall keep men in ignorance of their real character. I affirm, however, that the internal evidence of truth is amply adequate to sustain their pretensions, and this no man can deny who knows not what that evidence is, and this again he cannot know without having examined it. To one who has, and has appreciated its weight, the testimony of external miracles will be of very little account. Miracles in support of a divine revelation can never supersede the necessity of internal evidence. They compel attention—they prove the trustworthiness of the messenger—but they do not demonstrate the

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* "To your interrogation, '*Why from a philosopher I have been chosen to this office?*' I give for answer, to the end that the spiritual knowledge, which is revealed at this day, might be rationally learned, and naturally understood; because spiritual truths answer unto natural ones, inasmuch as these originate and flow from them, and serve as a foundation for the former. That what is spiritual is similar unto, and corresponds with, what is human or natural, or belonging to the terrestrial orb, may be seen in the treatise on H. and H. n. 87 to 102, and 103 to 115. I was, on this account, by the Lord, first introduced into the natural sciences, and thus prepared from the year 1710 to 1745, when heaven was opened unto me. Every one is morally educated and spiritually regenerated by the Lord, by being led from what is natural to what is spiritual. Moreover, the Lord has given me a love of spiritual truth, that is to say, not with any view to honor or profit, but merely for the sake of truth itself; for every one who loves truth, merely for the sake of truth, sees it from the Lord, the Lord being the way and the truth. See John xiv. 6. But he who professes the love of truth for the sake of honor or gain, sees truth from his own selfhood, and to see from one's self, is to see falsity. The confirmation of falsehood shuts the church, but a rational confirmation of truth opens it; what man can otherwise comprehend spiritual things, which enter into the understanding? The doctrinal notion received in the Protestant church, viz., that in theological matters, reason should be held captive under obedience to faith, locks up the church; what can open it, but an understanding enlightened by the Lord?—*Hobart's Life of Swedenborg*, p. 44."

intrinsic truth of the message. This must shine into the soul by its own light.* * * * * *

"In drawing the present narrative to a close I cannot fail to be aware that the general view advanced of the truth of Swedenborg's revelations, may be charged as a one-sided view, and one that omits to give due weight to the objections that are fairly to be urged against them. But what are these objections? Nothing would afford me higher gratification than to have them arrayed, in all their force, against the conclusions to which I have come. This has ever been the difficulty with which the espousers of the system in question have had to contend — that their opponents have refused to state their objections except in the form of such wholesale and sweeping denunciation as might be conveyed in the epithets *incredible*, *absurd*, *ridiculous*, *nonsensical*, etc. To this mode of argumentation it must be confessed to be no easy matter to reply, for, as Paley remarks in regard to Gibbon, 'Who can refute a sneer?' In the admission of Swedenborg's claims to a divine illumination, we profess to have been governed by the legitimate rules of evidence which in all great matters determine the human mind to belief or disbelief. We perceive that that evidence involves the alleged truth of certain fundamental principles of our nature, which, if once established, inevitably draw after them the grand results announced in the mass of disclosures. The whole question, in their view, turns upon the truth or falsity of these principles, and as they have been decisive in fixing their own faith, they see not why they are not

* "It is, however, to be known that the receivers of Swedenborg's doctrines do not refuse to submit his claims to the test of miracles, if converse with the dead, and cognizance of what is transpiring at a given time in a distant part of the world, be conceded to be miraculous. They will pledge themselves to produce well-attested and indisputable evidence of both these kinds of facts in regard to Swedenborg. But they make no account of them as a substratum of their own faith, which rests on vastly higher grounds, and they do not plead them for the conviction of others, because they know that although they cannot be denied, yet they will not be believed *in their true character*. It will be taken for granted that they were capable of a purely natural solution, provided we knew what it was. On the same grounds the miracles of Christ were rejected by the great mass of those who were eye-witnesses of them. There is no greater delusion than to suppose that men yield easily to the evidence of miracles, however genuine and well-authenticated. A much greater miracle is necessary to make them believe that they *are* miracles. In nothing has Swedenborg shown a deeper insight into human nature, than in what he has said of the non-efficacy of miracles as an evidence of moral truth."

entitled to demand a verdict on this head. Does not every system fairly claim to be judged of on the ground of its *fundamental principles?* Why then should this justice be refused to that of Swedenborg? Though he pleads the prerogative of 'visions and revelations of the Lord,' yet he asks no man's credence simply on this score, if he does not at the same time recognize a rational evidence of the grounds on which the claim is made. Has the claim been met in an equal spirit of fairness? Far from it. The course of opponents has usually been to seize upon some particular feature of the scheme and to hold it up to ridicule and odium, detached from all its relations and dependencies in the grand whole to which it belongs, and in connexion with which alone it can be properly viewed. Against this procedure we enter our earnest protestation. We affirm it to be pre-eminently unjust, ungenerous, unchristian. It is a policy utterly unworthy of pens professing to be guided by a supreme regard to truth. It is a virtual expression of contempt for the understanding of the advocates of these doctrines which they are entirely conscious of not deserving. Is it for a moment to be supposed that they did not feel at the outset the force of the objections founded upon the contrariety of Swedenborg's teachings, on many points, to their previous belief, as sensibly as it is possible for any one else to feel it? Do they not uniformly confess this, together with the long-continued and often agonizing struggles which preceded their surrender of fondly cherished opinions? Yet the strength of the objections finally gave way to the pressure of countervailing evidence, and they strenuously contend that sentence shall in the first instance be passed, not upon the *results*, but upon the *process*, of their convictions. They are ready and anxious to spread before others the *grounds* and *reasons* which have governed their belief, that their soundness or unsoundness may be pronounced upon by the candid and reflecting. They are entitled to the credit of being fully aware of the momentous consequences attached to the adoption of a religious creed, which shall permanently mould their characters in this world and shape their destiny in the next. They are no less alive than their fellow-men to the folly of building their most sacred hopes upon the airy basis of dreams and reveries. Nor do they confess to any peculiar incapacity to weigh the evidences of truth upon which a professed revelation from heaven is commended to their acceptance. They are at any rate to their own consciousness determined by *reasons*, and it is by the in-

trinsic sufficiency or insufficiency of these *reasons* that they would have their decision judged. But alas, how seldom is their demand on this score heeded! It is drowned in the outburst of obloquy and contempt poured forth upon an alleged mass of rhodomontade and vagary, which carries its own condemnation on its face. 'How,' it is asked, 'can a rational man, if he believes in the Scriptures, believe in the idle report of celestial conferences such as Swedenborg describes? Where is the evidence of any such miraculous vouchsafement at the present day? And what must be the weakness of the mind that can conceive of any such scenes transacting among spirits in the other world as form the staple of Swedenborg's *memorable* relations—*memorable* only for their tax upon human credulity? How can any one receive them as true, without writing the Scriptures as false? And how will he acquit himself in reconciling their inconsistencies with the dictates of common sense?'

"All this is very easily said, though not remarkable for any peculiar logical acumen or pertinency of scope to the real question at issue. This question is a question of the intrinsic truth of certain first principles asserted in regard to the constitution of man's nature, and the necessary conditions of his being in another world. The primary point of debate is not whether Swedenborg actually *saw* and *heard* what he affirms he did in the spirit-world, but whether the things which he states in regard to that world are not true in themselves independent of his seeing and hearing. When the asserted phenomena are fairly presented to the mind, as he has described them, and in connexion with the psychological principles involved, is not the conviction compelled that such *is* the actual state of things in that world, whether Swedenborg saw it or not? This is the question, and upon this question the receivers of Swedenborg's disclosures, having not a shadow of doubt themselves, are ready to join issue with any form or any amount of dissent. They see in the principles of these revelations, considered in their *leading* features, the eternal truths of God and the universe, and by these truths they feel compelled at all events to abide, with whatever they agree or disagree. The strength of assurance with which they hold them cannot be in the least weakened by any apparent conflict with the letter of Holy Writ, for they know it to be impossible that there should be any *real* conflict between them and the *true sense* of the inspired record. Their position in this respect is precisely that of the devout astron-

omer and geologist. *They* know that the results of their science are true, and they know equally well that the Scriptures are true also, and that God sees, if they do not, the mode in which these two departments of truth perfectly harmonize. The soundness of the scientific inductions will be very apt to be denied by those who have not acquainted themselves with the facts on which they rest, and at the same time are very jealous of the honor intact of revelation, but their pious remonstrances avail nothing with those who are well aware of the ground on which they stand. Their reply is, 'Weigh the evidence in its length and breadth, and then see if you can resist the conclusions, the *letter* of Scripture to the contrary notwithstanding. Judge too if it be possible for the truth of Scripture to contradict the truth of science.'

"I venture then to reaffirm the truth *per se* of the fundamental principles involved in Swedenborg's disclosures of the other life, and of the connexion that subsists between the natural and the spiritual world. It is truth attested by its own evidence, and by which the reason must inevitably abide, even though the admission be made (which, however, it is not), that errors may be detected in certain minor items of the scheme. Truth is truth, be it related to whatever errors it may, and all truth is equally authoritative upon all minds. It is the concern of one man as much as of another, and, if the *principles* of Swedenborg's revelations are stamped with this character, it is vain for his professed opponents to think to shift from themselves to his advocates the responsibility of defending or explaining them, or of showing how their consistency with other truths is to be established. They are indeed willing to assume their part in the performance of this task, but they will not consent that it shall be deemed to pertain to them exclusively. They recognize no obligation of this nature which does not rest upon the whole world as truly as it does upon them. The simple question is that of the abstract and absolute truth of the principles laid down by him, and which take hold of the elemental properties of our being. If these are false let it be shown, and let them be arrayed in contrast with those which their opponents maintain to be true. We shall thus have a definite and tangible point of debate. Mere denials and denunciations — mere *ad invidiam* charges and hypercritical censures — avail nothing. We call for argument and not invective. We refuse to be put off by the cita-

tion of what will be deemed startling or ludicrous paragraphs, when we submit to the tribunal of reason the question whether the soul instead of the body is not the true seat and subject of sensation — whether the soul does not elaborate the body, and give it its own form by correspondence — whether the soul does not live in every part of the body, and at death go forth possessed of all the powers and faculties which distinguished it during its sojourn in the body — whether accordingly it does not see, hear, touch, and smell as truly in the other life as in this — and finally whether, if so, spirits do not enjoy precisely that kind of intercousre with each and with us, which Swedenborg so minutely describes? We would fain be resolved whether if the fundamental axioms of the psychology be admitted, all that Swedenborg states of the actual condition of spirits, and of the laws of their action upon each other and upon us, do not follow by neeessary sequence. Has not every man, for instanee, a ruling love? Is not that love his life? And will not his future destiny be the complete development of his interior life as good or evil? Are not Will and Understanding, or Affection and Intellect, his distinguishing attributes? And does not a good Affection always tend to eonjoin itself with Truth, and an evil Affection with Falsehood? Will this law cease to operate in the other life? Must not heaven be the perfect union of Goodness with its kindred Truth, and hell the consummated allianee of Evil with its kindred False? Are men, men, and women, women, i. e. are they male and female, from the soul as well as the body? Do they enter the other world, a man, a male spirit, and a woman, a female spirit? Does not then the distinetion of sex hold in that world as truly as in this? And if so, is it easy to eoneeive that those who had been married partners here, if *internally* and *cordially* united, should not sustain to each other a similar spiritual relation there? And if the prospeet of this is apparently precluded by our Saviour's declaration, that 'in heaven they neither marry nor are given in marriage,' should we not rather eonclude that the purport of the saying is, that there are no *such* marriages in heaven as were then in the gross and carnal conceptions of the Sadduecees, but not conveying the idea that pure spiritual marriages entered into on earth were not perpetuated in heaven? * * * * *

"But more serious consideration, it may be said, is due to the fact that Swedenborg invades the sanctity and integrity of the

Sacred Canon, and by rejecting a portion of the Scriptures virtually annihilates the authority of the whole. This is a grave charge, representing probably a wide-spread opinion, and the point involved deserves to be set in a clear light. I remark then, in the first place, that *Swedenborg in fact rejects nothing from the canon.* He takes the Bible as he finds it, and as he finds it he leaves it, so far as the matter of *rejection* is concerned. We ask for the production of a single line from his writings indicating a sentence of *exclusion* of any book of the Scripture from the place which it occupies. He often quotes from them indiscriminately whatever is suitable to the subject-matter in hand, and his general tone in regard to the *whole* canon is that of high respect. At the same time it is true that he does affirm a very broad line of distinction between different portions of the sacred volume, on the score of *plenary inspiration.* He claims a vastly higher character, in this respect, for certain books, both in the Old Testament and the New, than he does for others. In the Old Testament he recognizes a peculiar sanctity in the portions designated by our Lord 'the Law, the Psalms and the Prophets,' which by being thus distinctly referred to are stamped with the seal of the highest authority. The books constituting this threefold division are, according to him, the five books of Moses, Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings, the Psalms, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. These he declares to be written under a higher degree of inspiration than the remaining books, and to contain an internal spiritual sense, in which consists their essential sanctity and divinity, and from which they constitute what is emphatically to be denominated *The Word* of the Old Testament. The remainder, which is composed of the books of Ruth, 1 and 2 Chronicles, Ezra, Nehemiah, Esther, Job, Proverbs, Ecclesiastes, and the Song of Solomon, do not possess this sense, or but in a very limited degree, and therefore are assigned to a secondary rank, as compared with the preceding. Now it is certain that these very books (including also Daniel and Lamentations, but without sufficient reason) are thrown together *at the end* of the Hebrew canon, in which the collocation of the books is entirely different from ours. This arrangement, the Jews affirm, is made on the ground of a lower degree of sanctity pertaining to this portion of them than to the others, so

that Swedenborg is at any rate sustained in his sentence by the voice of the Jewish Church.*

"These books are entitled collectively the *Hagiographa*, and it is usually supposed that the title *Psalms*, as used by our Saviour, Luke xxiv. 44, includes the whole of this division, but there is no adequate evidence that it was employed in this latitude at that time, or in other words that the title above mentioned included any more than the book so denominated; consequently the triplicate division of 'the Law of Moses, the Prophets, and the Psalms,' is taken in the New Church as comprising the totality of the books which constitute the Old

* "Prof. Stuart freely admits that the Jewish writers did recognize a distinction in the Sacred Books, founded upon the different degrees of inspiration under which they were penned, although he peremptorily decides that 'the whole affair is a mere Rabbinical conceit, hatched out during the dark ages of Rabbinism that preceded the composition of the Babylonish Talmud.' The fact, however, he states as follows: 'The Talmudic (i.e., the present Hebrew) division of the sacred books depends on some conceits about the different *gradations* of inspiration, which are not only incapable of any satisfactory proof, but are in themselves quite improbable. The story of the Jewish doctors is, that the books of Moses take the precedence above all others, because God spake with him mouth to mouth; that the Prophets who came after him, were such as, whether sleeping or waking when they received revelations, were deprived of all the use of their senses, and were spoken to by a voice, and saw prophetic visions in ecstasy; that the third and lowest class of the sacred writers were those, who, preserving the use of their senses, spake like other men, and yet in such a way that, although not favored with dreams, or visions in ecstasy, they still perceived a divine influence resting upon them, at whose suggestion they spoke or wrote what they made public. Of this last class, according to the Rabbins, were the authors of the Kethubim.' He says, however, 'I am far enough from asserting that the contents of any and every book of the Old Testament are all of equal interest and importance. This is not and cannot be the case.' The grounds of the Hebrew classification, to wit, different degrees of inspiration, demand a larger concession than this, and Prof. S. makes it in the following sentence. 'Still it is difficult, after admitting their grounds of classifying the Scriptures, to avoid the idea of *a difference in the authority of each class, and in the credence due to each.*' As, however, the fact is that the Jews acknowledged different degrees of the divine *afflatus* as the ground of this threefold division of their Scriptures, we venture to believe that there was actually a reason for it, as Swedenborg asserts, though it is still possible that Jewish fancies and caprices may have been engrafted upon the truth that lay at the foundation of the whole matter. Hengstenberg is also clearly of this opinion. His idea of the ecstatic state of the prophets in the reception of their messages, strikes us as extremely rational and sound, and yet Prof. S. is evidently most inveterately opposed to it. His own views appear to us utterly destructive of all correct ideas of inspiration."

Testament *Word*. This designation, however, implies a character so immeasurably elevated above that which is ordinarily assigned to *any* of the canonical writings, that the rest of them may well be left in undisturbed possession of that *modicum* of inspiration which is usually claimed for them.

"In the New Testament Swedenborg inform us that this character of essential sanctity or divinity pertains to the four Gospels and the Apocalypse, but not to the Acts of the Apostles and the Epistles. The former, like the Word of the Old Testament, were dictated by the inspiring power which took possession of the writers *for that time only*.* The Acts and the Epistles, on the other hand, were written under that general but more lax kind of inspiration which was inseparable from the persons of the writers, and which may therefore properly be termed *personal*, while the other is denominated *plenary*, implying the dictation of the very words and phrases employed, all of which contain a higher internal sense, couched under the sense of the letter, and to be interpreted on the principle of Correspondence.

"Let us see, then, how far this view of the subject is justly liable to the charge of derogating in any measure from the true and essential character of the Scriptures. According to the prevalent view of inspiration, the sacred books were *all of them* written by men who were under a general control and superintendence of the Holy Spirit, which secured the infallibility of their teaching, and this *infallibility* constitutes the highest attribute of the writings originating from this source. They are in this respect all marked by the same character, and all placed upon the same level. But Swedenborg, in behalf of the Divine Word, claims something unspeakably higher than mere *infallibility*. He declares that the Word is not only *from* the Lord, but *is* the Lord, just as any written or spoken communication of a man *is a form of the man himself*. A man's vocal speech is an emanation from the man himself; he is essentially *in* his utterance; and the case is not altered by its being embodied in

* "'In fact, the lowest gradations of inspiration, ascribed by the Rabbies to the authors of the Kethubim (Hagiographa), is as high as Christianity demands, or, one may say, even permits us to ascribe to men. No man, not even Moses or Isaiah, was uniformly and always inspired. Of all God's messengers, only one received the gift of the Spirit without measure; and he was the only one who never erred and never sinned. Others were inspired for a particular purpose, and (it may be) remained so, until that purpose was accomplished. Then they returned to their usual state.'—*Prof. Stuart on the O. T. Canon, p.* 271."

written language. A letter addressed by one person to another, is as truly a going forth of his spirit, in the form of words, as if the communication were made by spirit coming in contact with spirit in the spiritual world. The Divine Word is the Divine voice speaking to man, and the Divine voice is as much a form of the Divine being as a man's voice is a form of his being. But the human voice is effected by the medium of the undulations of the atmosphere, which of course cannot hold in respect to the Deity. The aerial sound, however, in man's case, is nothing more than a vehicle for conveying the thought and affection of the speaker's mind, and cannot be needed for the communication of spirits disembodied. They then communicate by impressing *themselves* upon each other. Now God is a spirit, and in our present corporeal state he comes into communion with our spirits through the medium of written speech, but this speech is *Himself*, in his essential Love and Truth, and whatever is in Himself is in his speech, that is, in his Word, just as Swedenborg remarks in a passage before alluded to, that 'every thought, speech, and writing derives its essence and life from him who thinks, speaks, and writes, the whole man with his quality being in those things, but in the Word is the Lord alone.' The Word of God therefore is the *living* Divine Truth, and is at any one moment just as really the *present* utterance, expression, or emanation of the Divine Being, as when flowing into the minds of the sacred penmen by whom it was indited, as they were *moved* (*acted, borne, or carried away*) by the Holy Ghost. But if the Divine Word *is* the Divine Lord, it is impossible to conceive that his inmost affections and thoughts — in a word, his essential Divinity — should not be in it, and consequently that there should not be a depth of import entirely transcending the sense of the outward letter.

"We have thus far spoken in general terms of an internal or spiritual sense in the Word, without reference to that more specific *threefold* aspect which Swedenborg ascribes to it. We will first present in Swedenborg's own words the fundamental ground on which the position rests. 'From the Lord proceed these principles, the celestial, the spiritual, and the natural, one after another. Whatsoever proceeds from his divine love is called celestial, and is divine good; whatsoever proceeds from his divine wisdom is called spiritual, and is divine truth: the natural partakes of both, and is their complex in ultimates. The angels of the celestial kingdom, who compose the third or highest heaven, are in that divine principle which proceeds from the Lord that

is called celestial, for they are in the good of love from the Lord; the angels of the Lord's spiritual kingdom, who compose the second or middle heaven, are in that divine principle which proceeds from the Lord that is called spiritual, for they are in the truths of wisdom from the Lord: but men who compose the Lord's church on earth, are in the divine-natural, which also proceeds from the Lord. Hence it follows, that the divine principle, proceeding from the Lord, in its progress to its ultimates, descends through three degrees, and is termed celestial, spiritual, and natural. The divine principle which proceeds from the Lord and descends to men, descends through those three degrees, and when it has descended, it contains those three degrees in itself. Such is the nature of every divine principle proceeding from the Lord; wherefore, when it is in its last degree, it is in its fulness. Such is the nature and quality of the Word; in its last sense it is natural, in its interior sense it is spiritual, and in its inmost sense it is celestial; and in each sense it is divine. That the Word is of such a nature and quality, does not appear in the sense of the letter, which is natural, by reason that man has heretofore been altogether unacquainted with the state of the heavens, and consequently with the nature of the spiritual principle, and the celestial, and of course with the distinction between them and the natural principle.'—*N. J. Doct. of Sacred Scripture*, 6.

"For a very clear and satisfactory expansion of the idea embodied in this paragraph, we cite the following extract from the letter of the Rev. J. Clowes to the editors of the London Christian Observer, in reply to an attack in that work on his pamphlet entitled 'A Few Plain Answers to the Question, Why do you receive the testimony of Baron Swedenborg?'

"'The term *celestial*, according to Baron Swedenborg's definition of it, involves in it, and therefore expresses, whatsoever hath relation to *heavenly love and charity*, consequently whatsoever hath relation to the *human will*, when under the influence of heavenly love and charity. The term *spiritual* again, according to Baron Swedenborg, involves in it, and therefore expresses whatsoever hath relation to *heavenly truth or knowledge*, consequently whatsoever hath relation to the *human understanding*, when under the influence of heavenly truth and knowledge. The term *literal* or *natural* again, when applied to the Sacred Scriptures, involves in it, according to the ideas of Baron Swedenborg, all that *external language, expression*, and *history*,

necessary for the manifestation and conveyance of the Divine Love and Wisdom to the human will and understanding.

"'Nothing can be conceived more plain and simple than the above distinctions between what is *celestial*, *spiritual*, and *literal* or *natural*, as applied to the distinct senses of the Word of God; nothing also more agreeable to the whole testimony of that Word, which is continually discriminating between the faculties of *love*, of *knowledge*, and of their *expression*, consequently between the qualities and characters here adverted to. And yet nothing else is wanting, but the apprehension of these distinctions, to enable any candid reader to discern clearly what Baron Swedenborg means by *celestial*, *spiritual*, and *literal* or *natural* senses of the Sacred Scriptures, and to see further that all those three senses must needs co-exist, or be combined together, in the Divine Speech or Word of the MOST HIGH GOD.

"'For what shall we say is the Divine Speech or Word of the MOST HIGH GOD, and what are we to suppose its sacred contents to be? When the GREAT and HOLY GOD utters His voice, it must surely be with a *Divine Purpose;* and a Divine Purpose must as certainly involve in it a *Divine Intelligence;* and a Divine purpose and intelligence, when expressed in language, and accommodated to human apprehension, must needs with equal certainty imply a *literal* or *historical meaning*, adapted to the conveyance of that Purpose and to the discovery of that Intelligence to the wills and understandings of men. For as when a wise and good man speaks, his speech must needs consist of these three distinct parts or principles, viz., *intention*, *thought*, and *expression*, the last of which must of necessity contain and convey the two former; how much more is it to be expected that the case will be the same with the Word or Speech of the MOST HIGH GOD! In this Divine Word or speech, therefore, we must needs suppose a Divine *Intention*, *Thought*, and *Expression* to render it complete, since, if any of the three be wanting, it must be proportionably defective. But a Divine Intention implies a *Divine Love*, since it is impossible to conceive that the intention of GOD can be grounded in any other principle but the purest love and mercy in regard to man: a Divine Thought also implies a *Divine Wisdom*, since we are compelled to allow that every thought of the MOST HIGH must needs be grounded in the purest wisdom: and, lastly, a Divine Expression implies a Divine *Letter* or *Language*, without which we are utterly at a loss to conceive how the Divine Love and

Wisdom can express themselves, so as to be communicable to man.

"'Behold here, then, the manifest origin of the three distinct senses of the Sacred Scriptures, the *celestial*, the *spiritual*, the *literal* or *natural*, spoken of by Baron Swedenborg, and how the Word of God must of necessity be incomplete and imperfect, unless all those three senses are combined together in it! For the *celestial* sense, according to Baron Swedenborg, involves in it whatsoever relates to the *Divine Love*, and whatsoever has a tendency to excite that love in the *will* and *affections* of the devout reader: the *spiritual* sense again involves in it whatsoever relates to the *Divine Wisdom*, and whatsoever is communicative of that Wisdom to the reader's *understanding* and *thought:* and, lastly, the *natural* or *literal* sense involves in it whatsoever relates to the *expression* of the Divine Love and Wisdom, and is best adapted to convey those heavenly principles to the reader's mind, and to impress them on his life. The Word of God is thus wonderfully adapted to every part and principle of the constitution of that being to whom it is addressed, and for whose use it is intended, because that being also consists of three distinct parts or principles, which together constitute the whole of his life, viz., a *will*, an *understanding*, and an *operation*, or a *celestial*, a *spiritual*, and a *natural* part or principle. If then the Word of God had not also consisted of the same distinct parts or principles, it could never have been so accommodated to man, as to produce in him the saving effects it was intended to do, consequently it would have been, in regard to those effects, imperfect and incomplete.'—*Plain Answers*, P. 41. * * * * *

"A word upon the *practical* bearings of the system, and I have done. The impression, I believe, is somewhat widely prevalent that the scheme of doctrines propounded by Swedenborg is signally lacking in the elements of moral power. From the fact that it professes to develop the spiritual world, and that it deals so largely with supersensual objects, the idea has taken root that it sets before us a *religion of the fancy* — that its piety is merely a *species of spiritual romancing* — that it appeals more to an *excited imagination* than to *sober reason* — that it ministers too much to *vain curiosity* and too little to *sound wisdom* — that its legitimate product is *persuasion* rather than *faith* — and that it is not a genial soil for the growth of the staid, stern, and hardy virtues of self-denial, patience, and never ceasing devotion to the higher interests of our fellow-

men. All this, if true, would indeed constitute a weight of objection against the system, which it would be difficult to countervail even by the most imposing array of testimonies in its favor. But I do not admit its truth. Waving all appeal to experience or to the *lives* of its disciples, I see nothing in the genius of the system which can justly expose it to the charge of deficiency on the score of ethical influence of the most salutary and transforming character. Its fundamental principle is *love in its essence*, as its highest law is that of *charity going forth in use*. Its end is the conjunction of the soul with the Lord in his Divine Good, and as a product of this, the spontaneous outflowing of the inner promptings in kindly affection and beneficent act towards the neighbor. From its essential principles it lays its requisitions upon the very inmost acting of the intellectual and moral man; and from the clear analysis it affords of the constituent elements of his being, he is enabled to discriminate more accurately the character of his motives and aims. Indeed, he is conscious, from this source, of an exploring and inquisitorial power in these doctrines which he had not only never experienced, but had never conceived, under any other. He feels them continually probing his affections and thoughts to the quick, detecting the fallacies induced upon his understanding by an evil love, and stripping off the disguises which falsify the real ends of his conduct. In this respect he finds the writings of Swedenborg without a parallel. Whatever may have been his previous acquaintance with works devoted to the *trial of gracious affections*, he has never met with any thing that so searches his soul 'as with a lighted candle' — that so acts upon him with 'the refiner's fire and the fuller's soap' — as the divine casuistry which is brought to bear upon his latent evils in these doctrines. This I can attest from my own experience, and I am confirmed in it by the uniform testimony of all those who have received them.

"Why should not the system be practical, when the crown of its moral lessons is, that Truth is of no avail except so far as it is transcribed into Life — that the Light of an angel may co-exist with the Love of a fiend — that if the inner *proprium* of his being, or his Will, be not leavened with the celestial influx, while his Understanding is illuminated, he incurs the tremendous peril of profanation, which opens the lowest pit of hell to the soul? Why should it not be practical, when it brings one to the assurance of the most intimate connection

with spirits, both celestial and infernal, and teaches him that as he yields to the influences of the one or the other, he acquires a corresponding nature, and either appoints for himself a heritage of woe with the lost, or lays up a life in the bosom of angels in heaven? Why should it not be practical, when it humbles him in the dust by the assertion of an innate depravity that has seized upon the heart's core of his moral being, and brought him into native alliance with the foulest spirits of the universe, and when its most elementary teaching is, that he has no good of his own — that he can do no good of himself — that by the law not merely of his redemption, but of his creation, he is momentarily dependent on the Divine influx for every emotion, affection, and impulse that savors of heaven and tends to lift him thither?

"It is unquestionably true, however, that the piety inculcated by the doctrines of the New Church is of a more genial and cheerful stamp than that which is usually found under the auspices of the prevailing creeds, because the doctrines impart a higher and sublimer view of the infinite Love and Benignity of the Lord towards the human race, as willing the salvation of all, and ordering every event of his Providence with a view to eternal ends of Mercy in regard to each individual, and incessantly aiming to withhold him from hell, so far as it can be done consistently with his moral freedom.* So it imparts also a new view of death, and its sequences, or in other words, of our relation to the spiritual sphere. Death is, in this system, but a continuation of life, or a new step in the progress of the soul to its grand destination. The transition from this world to the next is but the rupture of the thin veil which separates, as it were, two apartments of the same house. It is but bringing us into open and sensible communication with those with whom we have been through life in real but unconscious association; and the development of the interior love, which constitutes our true character, merely perfects the union into which we enter with all congenial souls. As we are taught moreover that the universal kingdom of the Lord is a kingdom of *uses*, and as these *uses* are to be accomplished in fulfilling all the functions created by the thousand-fold relations of domestic, social, and civil life, no countenance is given to an ascetic or monastic style of living, but all are pressed to an active and cheerful, but upright, participation in the various callings which

* See Swedenborg's Arcana Cœlestia, n. 995; Spiritual Diary, n. 3632.

result from the constitution of society.* In a word, its entire adaptations and provisions are calculated to form a religious character, deep, intelligent, enlightened, practical, serene, and full of hope. How far its benign tendencies are actually realized in the lives of its professors, I will not venture to affirm; but sure I am they will with one voice confess that if there be any deficiency on this score, it is not in the system, but in themselves, and that they need no more solemn admonitions as to the consequences of their short-comings than those which are breathed into their inmost minds by the sanctions inseparable from the truths of their faith.

"On the whole, I venture to entertain the hope, that the verdict pronounced upon the foregoing recital will not be, that I have exchanged the substance for the shadow of truth. In receding from the ground formerly occupied in respect to the tenets of my religious faith, I have been governed by evidence which has been to my own mind ample and imperative. The result has cost me a struggle which it is not easy for another to appreciate, unless he has been made the subject of a similar experience. The firmness which is requisite to enable one to *act out* fully his fidelity to truth, does not annihilate the susceptibilities of the heart to the revolted sympathy of friends, to the withdrawal of confidence, to innuendoes of a mind unhinged, to harsh imputations, and to pity misplaced. Yet, in the midst of all, I am sustained by the consciousness, that, in every step I have taken, the actuating motive and the consequent course have been such as, if rightly appreciated, to entitle me to the continued respect of every lover of truth. It is impossible for a fair and generous mind to look with unfeeling eye on the struggles of an honest spirit pressing to the attainment of divine knowledge, and making a willing sacrifice of friendship, reputation, gain — every thing that flesh holds dear — in proof of the sincerity and sanctity of its promptings. For every expression of kindly sentiment evinced by liberal minds, I am bound to be, and am, truly grateful. But I need it not for the sustaining of my own spirit in the sphere of faith into which it has come. My confidence has a higher patronage. The attainment of sublimer views of truth, witnessed to consciousness by their own intrinsic light, cannot well fail to be accompanied by a peace flowing down from its eternal fountain, and richly compensating all inferior losses and regrets. To the consolation arising from this

* See Swedenborg's Doctrine of the New Jerusalem, n. 126.

source I would be devoutly thankful to the Divine Goodness for being able to say that I am not a stranger."

These extracts from the published writings of Professor Bush will afford the reader a pretty full and clear view of his religious faith and belief, which we have no doubt cheered and sustained him in his hour of death. Although they diverge widely from the convictions he was under in his earlier years, they seem nevertheless to have been based, not on hasty conclusions or an excited imagination, but upon deep and mature investigation and reflection.

It may well be asked "What is truth?" We search for it in divers ways and view it as the chameleon is viewed, under divers colors, but who is or can be satisfied of possessing it without he feels the Divine hand that wields it impressing it upon his heart? But the heart in all bosoms but the Divine, has become corrupt through self-love. It is, therefore, prone to desire its own gratification, and, notwithstanding it may feel a willingness to embrace truth, it is apt to select that which is tolerant of its propensities. The chameleon will continue to be viewed in a light that reflects the color desired, until the heart is changed, and feels that it has nothing to do but to accept and obey the truth as the Lord presents it. Such was the noble spirit which ever actuated the subject of this memoir, especially in this interesting period of the change of his theological opinions.

We have no desire to eulogize our friend. His modest spirit would rebuke us were we to attempt to do so. If we can succeed in drawing his portrait as he stood in life, it will need no extraneous coloring to image a man of rare virtues.

With a firmness of purpose not easily shaken, he was yet kind, considerate and conciliatory in all the relations of life; lending a listening ear and a helping hand to all petitions for his advice or his charity. Studious never to give offence or to wound the feelings of others, his words seemed chosen to cheer and to en-

courage the afflicted, and gently to instruct and reform the erring. Truthful to an exactness that bordered neither on amplification nor concealment, he spoke upon all subjects that engaged his attention, with an emphasis that forced conviction upon his listeners that he himself, at least, believed what he was advancing.

Fearless and uncompromising where truth was at stake, with all his suavity of manner and courteous regard for his opponent, he would yet rise in its defence with an indomitable and unyielding force of will. He possessed little or nothing of what is termed imagination or creative fancy. His mind dwelt in substantial realities. He was a matter-of-fact man that rarely originated a new thought; but let an idea be started, and if the game was worthy, he never ceased following it as long as it yielded any scent of truth.

His religious faith was full and complete. He saw and felt the necessity of regeneration, or the re-creation of the natural man and the working of the Divine Spirit within him to accomplish this end. The Church was to him a necessary existence, without which heaven and earth were eternally severed. It is the link forged by the Lord to bind man to his Creator; nor is it difficult to lay hold of this chain and be forever united to the Divine Love and Wisdom.

In his earlier acquaintance with the New Church writings he rested rather in the truth than in the love principle, and his efforts were directed to the setting forth of the light as it broke upon his own vision, less regardful, perhaps, of the more vital principle of charity. But subsequently and for some time before his death, he became more fully imbued with the spirit of divine love, and seemed to have reached a higher and more celestial sphere of thought and feeling. He manifested more desire in his ministry to pour out his heart in spontaneous prayer. The prescribed form of prayer adopted by the New Church was not enough to satisfy the devotion of his soul to God; and he often lamented that so many were contented to rest in the inviting yet

dazzling truths of the new dispensation, to the neglect of the more life-giving principles which these truths are designed to produce in the heart.

In closing our remarks, and as confirmatory of our statement, we desire to add the testimony of one whose sectarian bias will not be likely to give to his opinions the suspicion of party coloring. We copy from an address by the Rev. E. G. Holland, on "The Life, Literature, and Religious Views of the Rev. Professor George Bush, given at Clinton Hall, New York, 16 Oct. 1859."

We have extracted from the address so much only as we can find room for, and as being most appropriate to our immediate object.

"A good man, a learned man, and, in several respects, a great man, has left us. A teacher of religion by his vocal ministry, and by many books, a teacher of new views well understood and conscientiously held, a man of the most real and genuine courtesy, a very humane, devout, and generous spirit, has gone into those unseen spheres of existence which to him were so real whilst he tarried with us in the flesh. Having been for many years personally acquainted with Professor Bush, I welcome his name as a profitable theme, the long and faithful life of a superior man in whom the purely religious interest was always paramount and controlling. As in his life, so in history, this element has been the most commanding, and productive of great results. A higher order of interest, a halo more divine, invests the able representative of Religion, than that in which the representative of Art, of Ruling, of Philosophy or Science, may be said to stand; for *that which he represents* is highest of all.

"But in this department, our lamented friend was perhaps not so much creative, not so originative, as logical, learned, and expository, seeing always the results of the ideas he embraced. As an expounder of the Hebrew of the Old Testament, I well remember to have heard him quoted in my school days again and again in the pulpits of our country as high authority, many said higher in Hebrew learning than Moses Stuart, of Andover, who seemed always to have a peculiar genius for words and philology. He probably had wider range of culture. No one has ever questioned the profundity of his

learning, but I observed that so soon as he changed his theological views, the pulpits and ministers of the various sects pretty generally ceased to quote him as authority in matters of Hebrew criticism and biblical interpretation. A general and ominous silence was spread around him. Strong yet is the influence of party and of sect over justice and truth. Still his notes on Genesis, Exodus, Leviticus, etc., making in all seven volumes, are now in use among the bible-classes of the Presbyterian, Congregational, and other religious bodies, from whose theology Professor Bush afterwards so manfully dissented.

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"The first public tendency, fully manifest, to rise above the horizon of orthodoxy, was embodied in a monthly magazine, entitled the 'Hierophant,' in 1844, in which, among his peculiar views, he announced his belief most fully in two special doctrines, the non-resurrection of the material body, and that, in the right comprehension of the Prophetic Symbols, the doctrine of a Literal Conflagration of the heavens and the earth is nowhere taught, nor indeed that of any other natural catastrophe. If any such catastrophe, he argued, is to befall the heaven and the earth, the evidences for it must now lie in the heavens and the earth, and that the place to find these proofs is not the Scriptures of either Testament, but astronomy, speaking through its chosen apostles and prophets, such as Newton, LaPlace and Herschel. John of the Apocalypse was indeed no astronomer, and could not translate those evidences of natural catastrophies, which, as prophecies, must either lie in the structure of the creation itself, or be non-existent. The Resurrection he never denied; but rejecting the lower and material form of this doctrine, he asserted the higher and spiritual form of it, bringing to his aid the fulness of scriptural evidence, in thus solving the *method* involved in the problem of our immortality.

"It was in 1844, the same year the 'Hierophant' was started, that his 'Anastasis,' or treatise on the Resurrection appeared, a work of much thought and learning, but destined from the first to draw a line of separation, strongly defined, between himself and the majority of the christian sects. The agreement between the conclusions of this book and the teachings of Emanuel Swedenborg, was so striking that many regarded him as a disciple of that wonderful and as yet almost unaccountable Seer. But such was not the fact. He had read

nothing of Swedenborg, looked upon him as a mere visionary; but by the suggestion of a lady who saw and declared to him this coincidence of views, he examined the opinions of this learned teacher, and in 1845, avowed full belief in his general doctrines and in his mission to these Ages as the Herald of a New Church, a New Dispensation of Spiritual Light, wherein the Scriptures, the Creation, and Human Life shall be newly interpreted.

"To the exposition and defence of these views, Professor Bush devoted the remainder of his life. It was easy to see the deep sincerity in which he wrought. His eye, his face, his conversation were full of it. I could not unite with him in the admission of authority as connected with the reports of Swedenborg from the Spirit World; but I could always see that many of those reports are, in a fact-form, the ablest illustrations of the Laws of the Human Mind. I know of no teacher who has taught so much as he, of that Spiritual Philosophy to which the depths of human consciousness and experience must respond in harmonious affirmation. Consistently, persistently, he continued to be, of these doctrines the expounder and defender. That, in the new faith, he had won for himself a much wider horizon of philosophy, and of religious contemplation, than Orthodoxy could ever have afforded him, I cannot for a moment doubt; that he lost any thing in the esteem of the great mass of persons whose opinions may be justly distinguished from prejudices, it were folly to suppose. He was convinced by evidences; but how differently the same evidences affect different minds!

* * * * *

"I made the acquaintance of this most noble man, Geo. Bush, in the summer of 1847. Since that time we have often met, and in various conversations developed and exchanged our mutual thoughts to no ordinary extent. I valued him highly as a personal friend; as a man of profound culture; as a lover of reality and truth; as an agreeable companion to all whom he met; a noble type of the Christian gentleman, before whom the Chesterfields and D'Orsays of cultivated life are emptiness and vanity.

"Without pretensions in manner, and extremely modest in deportment, he rose into a commanding firmness and power of will and reason, when subjects and occasions demanded or tended to inspire these qualities. In the common affairs of life, he was remarkable for good sense and punctuality; indeed, the

words that make the summary of his traits are *Manliness* and *Fidelity*. A nice discrimination of truth entered into all his statements, and with him there was no overstatement or understatement, nothing apparently above or below his exact conviction; and the same delicate sense of exact truth and right seemed to adjust and limit his ordinary actions. As a writer he had a clear, eloquent, and commanding use of language.

* * * *

"His noble forehead spoke his intellect, his form and bearing told of his noble manhood, his genial expression announced a warm and living heart that never had known corruption, and the impression made by his presence was, that in him one met an incarnation of Truth and Conscience. His son, the fruit of his first marriage, had some years since gone before him. A wife and two children are now left to mourn his loss. But the New Church people are too serene and hopeful in their philosophy of death, to make what the world calls good mourners. Death is indeed a good angel. It is like a cloud; we see one side of it only, the side turned earthward and downward; but oh, could we see the higher and heavenward side of this cloud, I feel assured that golden light and golden love would be found resting upon it! I feel that the faithful man is gone in peace, that from the full germ of heaven in him much heaven has evolved and must evolve in growing brightness.

"We struggle in the gross world of matter, feeling meantime that a certain angelhood links us to higher worlds. Voices mysterious haunt us through life's lowly vale. The soul turns to this unknown as the needle to the pole, not knowing its reasons for so doing. Without this spirit-world, without this future state, the world that now is becomes to reason the wildest riddle, the all-confounding enigma; but with that finale, all suffering and incompleteness may be explained. I will then say, Cheer up, ye sons of toil and care; you inherit from a wealthy Father. Your experiences, however sad, shall yet come into useful play and service; avoid sin; it shall mar the beauty of the house you now live in; of the house you shall hereafter live in, the future body; conquer appetite to reason; govern passion; purify, deify, or make divine so far as possible your human nature; and take our fresh rising suns, our eternal stars, and the heart's sometime overflowing gladness, as the type and prelibation of what awaits you in the Father's house."

REMINISCENCES, ETC.

BY REV. WILLIAM B. HAYDEN.

PORTLAND, MARCH 28, 1860.

Otis Clapp, Esq., Boston.

DEAR SIR,—Your request to contribute a paper of "Recollections" to the forthcoming Biography of Professor Bush has been germinating in my mind a number of weeks. Biography has never been a prominent study with me, and my usual habits of composition fit me but very poorly indeed to be a delineator of character. But I feel that the subject has other claims upon me than those which are purely literary, and therefore am willing to respond cheerfully to your request by jotting down a few things that occur in scanning the memory of the past.

My acquaintance with the Professor commenced in New York, in 1835, a few years after he had received the appointment of Professor of Hebrew in the New York University. At that time he was engaged, I think, on a commentary on the Book of Psalms—a work never completed, for want of sufficient patronage; one number only having been given to the public. His Hebrew Grammar had just been published, while his work on the Millennium, the Life of Mohammed, and Notes on Genesis and Exodus, were already before the public, and he was enjoying the extensive literary reputation those works had given him. This reputation, as is well known, was of a twofold character. By the public generally he was regarded as an elegant and eloquent writer on theological and historical subjects; while in the church, and by members of his own pro-

fession, he was held in the highest estimation for his scholarship in Oriental and Biblical literature. Happening to be in a situation at that time which enabled me to become somewhat familiar with the current opinion of the Presbyterian Church and religious public, I think those who remember those times well will consider it no exaggeration for me to say that there were not more than two or three individuals who, in either of these respects, were then placed before him.

But his private qualities were even more attractive than those by which he was chiefly known to the public. His conversational powers were remarkable, while his amiable disposition and simplicity of manners rendered him accessible to all, making the youthful and the timid soon feel at home with him. His fund of knowledge seemed exhaustless, and few things appeared to afford him more pleasure than to communicate it to those who had a desire to learn.

At the time of which I now speak, I think his studies were directed mainly to subjects connected with the duties of his Professorship, and those strictly collateral to them ;— the oriental languages, antiquities and literature. These included the Syriac, Samaritan, Chaldee and Arabic; and my impression is that he also attained to a slight knowledge of the Persian. But while engaged principally in these labors his range of general reading was very extensive, embracing, as it always seemed to those who held intercourse with him, almost every branch of human inquiry. As one of his learned contemporaries* remarked, "his mind was omnivorous," and devoured every thing it came in contact with. Gifted with a retentive memory, and ready on any subject, all the stores of literature and science seemed opened to him; while the delight of seeking information from him was continually enhanced by the assurance which the inquirer felt that it was no less a pleasure to him to impart it. He enjoyed among his friends the reputation, and not unfrequently the

* Rev. Dr. Bellows, of New York.

agnomen, of "Walking Library," and sometimes of "Encyclopedia." To him all our interesting literary questions were referred; he was the solver of doubts and the explainer of mysteries. In those days he impressed me as one thoroughly delivered up to the "student life" more than any other person I ever met.

Thus things continued for nearly ten years; during which time he published his Notes on Leviticus, edited a new and improved Bible Atlas, prepared the royal octavo volume of "Scripture Illustrations" published in connection with the "Comprehensive Commentary" of Dr. Jenks, and, in 1842, commenced a theological periodical called the Hierophant.

About, or a little before this time, he removed his study from the University Building on Washington Square, and took rooms in the third story of the "Observer Building," erected by his friends, the Morse Brothers, in Nassau street. Thither he transferred his library, collected his books and manuscripts around him, and sat himself down to literature about as completely as any man of our day. Those who have visited that "sanctum" while occupied by him during the seven years from 1841 to 1848, will not readily forget it. Dibdin would have been delighted to have found it. It was a perfect den of learning. And there the Professor might be found at almost any time of the day or night, as the presiding genius of the place; walled in by books, thoroughly fortified within ramparts of literature. Shelved on both sides and at either end, and filled to the ceiling. Nothing to be seen but the backs of volumes. History, science, Biblical criticism, voyages and travels, with grammars, chrestomathies, lexicons, dictionaries in all known tongues, with many, to the simple minded, entirely unknown. With irregular piles on the floor, of those for which no room could be found on the shelves.

As you opened the door upon him thus encamped, a scene somewhat unique and striking presented itself. You stepped at once from the present into the past.

Things in the room wore an aspect of antiquity. There sat before you the Professor—his hair already white with advancing years, his eyes defended with large glasses, and only his head and shoulders visible above the heaps of volumes—entrenched behind the written wisdom of ages. In front he was defended by a breast-work at least three feet high, from which bristled at you ancient tomes of all sizes, and pointing in all possible directions. Some of them wide open, some entirely closed, others braced partly open. Some in vellum and red edges, others in black leather. Ponderous folios of the seventeenth century, thick small quartos of the eighteenth, with octavos and duodecimos of later date in unlimited profusion;—the whole forming around him a kind of literary Gibraltar, which none but a stout heart would think of storming, and which but few might hope to carry.

On the outside of the door was the city of New York, with its rushing tide of busy, tumultuous life; on the inside was this strong castle of quiet and solemn study. Your first thought, probably, was of the middle ages, of a monk, and a monastery. But as you closed the door and sat down, that impression soon wore away, and you found that you were only in the presence of what the past had worthy to record, and the companion of one who, while he knew something of the past, yet lived in the moving and thinking present.

Though to a stranger there was an air of confusion in the distribution of his books about the room, yet I think to the Professor they had a certain system and order of arrangement: like the types in a printer's case; which appears like disorder itself to any but a printer, while to his busy and well-trained hand it presents the letters oftenest wanted always nearest his reach. So with the Professor's books; those most frequently required for reference were placed where he could lay his hand upon them without rising from his seat;—a habit which all literary men will readily understand.

The chance was that whenever your visit might occur, you would meet there some one, though not recognized in person, whose name, when it was announced to you, would be familiar from its publicity. It could hardly fail to be that of a celebrity of some kind. For in those days that room was the resort of inquiring and ingenious minds from most parts of our country, as well as, frequently, of visitors from abroad. There you would meet ministers, professors, returned missionaries, editors, men of science, statesmen, public lecturers, lawyers, physicians, travellers, men of all classes, indeed, who could lay any claim to intellectual cultivation, or felt an active interest in any department of rational thought. I think he had a wider range of intellectual sympathy, and enjoyed a larger intercourse with literary and professional men in consequence, than any other one I have ever known.

With the leading book-stores of the city he kept up a constant intercourse. No literary man in the country was better known, or had more personal friends and acquaintances among the book-sellers; he was regarded by them as almost one of "the trade;" and was familiar with all the important movements going on among them. He was frequently consulted by them in regard to the character and merits of literary works, and great reliance was placed on his judgment. Not a few important books, especially of German authors, have been reprinted in this country as the results of his recommendation or advice. It was his habit to visit the book-stores daily, usually in the afternoon, after having broken up from his hours of morning study. And in this way he kept himself thoroughly "posted up" in the current literature of his time. He was perfectly familiar with every thing going on in this line. Hardly a book came from the press that escaped his notice. Not merely the title page, but generally the leading thoughts of the preface, with the subjects of the prominent chapters, were rapidly searched out by him while poring over the counters in his daily

visits. And he possessed a remarkable faculty of carrying away with him, and retaining in his memory, the main ideas and drift of a book, on what would seem to others a very brief and cursory examination. His previous knowledge enabling him at once to assign it its relative place in literature, as well as to judge of its merits.

The auction stores, also, came in for a share of his attention. No important sale of books passed by without his notice. And from the catalogues of private libraries, or in consignments from London and Paris, there presented, he frequently made additions to his own shelves of rare and valuable works.

Several of the leading publishing houses were in the habit of presenting him the works they issued from the press; and some of the best known American authors, Mr. Irving among them, though personally unacquainted with him, sent him sets of their writings. If the books thus acquired and collected by him, for a period of thirty years, had been allowed to accumulate in his possession, I think that at his decease he would have left one of the largest private libraries in the country, and one which to Biblical scholars, and students of exegesis, would have been especially valuable. But as soon as he had received the New Church doctrines he began to sell from them, and allowed them gradually to diminish. At one time, I know that his library was the reliance of many scholars in different parts of the country, for books in the Syriac and Arabic languages; as works in those languages were then little imported, and very difficult of access.

As I remember him in those days, his great mental characteristic was *rationality*. He did not allow himself to get *rutted* in any peculiar or persuasive line of thought. He was publicly committed to, and from conviction held, the Presbyterian views of theology; but he was a free thinker, in a good sense, and a free inquirer on all subjects. His mind seemed open in every direction, ready for a new thought or another

view from whatever quarter. I never discussed important subjects with a person who would more patiently hear or fairly weigh the opposing opinion of another; and this characteristic remained with him as long as he continued in the natural world. With all his freedom of thought and range of inquiry, he was a man of deep, strong, and abiding convictions. His faith in the grand truths of religion, in Divine Revelation, and in the plenary inspiration of the Holy Scriptures, always remained remarkably firm. I do not think he ever experienced a period of real doubt. He frequently took to pieces and re-examined the foundations of his belief, only to construct them again of more polished stones, and lay them in a more perfect cement. His habits of thought were progressive and constructive, and one intimate with the course of his mind could easily see that he was steadily moving forward towards greater comprehensiveness and maturity of opinion on all the higher subjects of thought. He has often expressed to me the strong desire he used to feel to discover *genuine truth*, and the real meaning of sacred Scripture; and of the intention which he early formed of being true to his convictions, of following wheresoever the truth might lead him, regardless of worldly considerations. And his most intimate acquaintances, I think, will confirm my testimony that this was a habit of action which never forsook him.

In 1842, as above mentioned, he commenced the publication of the "Hierophant; or Monthly Expositor of Sacred Symbols and Prophecy." In 1843 he issued "The Valley of Vision," on Ezekiel's prophecy, and "Prophetic Visions of Daniel"—two pamphlets. His "Anastasis," or Work on the Doctrine of the Resurrection, appeared in the latter part of 1844; the little book "On the Resurrection of Christ" came early in 1845; followed, the same year, by his treatise "On the Soul;" while the publication of the "Swedenborg Library" was commenced in 1846.

The succession of these works shows the changes his

mind passed through in that short interval. It was to him a period of the most active thought and inquiry; while every important thought seems to have led on to a conviction, and every conviction became a step of progress. Those four years mark his complete transition from the "Old Church" to the "New." An analysis of the contents of those works, here, would be an encroachment on the province of his biographer. I refer to them, however, because their publication forms part of my recollection of him, and because my own mind followed his, though at a little distance behind, through a similar change of convictions. His work on the Resurrection, I think, was among the first things that drew my mind in the direction of the New Jerusalem; and soon after he became a believer in the doctrines, I began to read them, and, I need hardly add, became a receiver about as rapidly as I read.

From this time, for a number of years, it was my habit to see him several times a week, indeed almost daily. I remember the glow and animation of his feelings at the discovery of these new treasures of truth. He at once set himself to a thorough perusal of Swedenborg's writings, and every time we met he would have some new pearl, some new interesting idea, or striking principle of truth, which he had found as he was reading. I do not doubt but if all our conversations could be recalled *verbatim* it would be found that he had reported to me the principal topics and doctrines of the *Arcana Celestia*, as he passed along through its volumes.

The effect these doctrines produced on his mind is well known to the public through his printed works. The discovery of so much rational and spiritual truth filled him with the highest satisfaction and delight; but yet, as may well be imagined, the movement to his new theological and religious position was not effected without great suffering in his natural feelings. This arose chiefly from the severing of many cherished social connections, and those bonds of religious sympathy and friendship in which he was united to so large a circle.

The alienation of former friends he always felt most keenly; and the more so because while his affection and esteem towards them remained, for the most part, the same, they turned away from him for nothing else than having obeyed the Master's voice in coming to the acknowledgment of a higher degree of His Divine Truth.

I remember well the occasion when, having just returned from a meeting of the Association of Ministers, of which he was a member, he told me that he had come to the conclusion he could no longer remain with them, but should be obliged to withdraw. It was an association composed of the Presbyterian Ministers of New York City (and perhaps Brooklyn), with several of the professors of the University; his old colleagues, literary associates, fellow-students, and religious brethren. It was to him the sundering of some very strong ties: the more so perhaps to him at that moment, as, being without a family, and living entirely alone in a great city, these social and literary gatherings had been to him in the place of fireside associations. But he resolved to make the sacrifice and stand for the cause of truth. It was not long subsequent to the publication of his work on the Resurrection. And even for the sentiments promulgated in that, he found among them almost an entire withdrawal of sympathy from him; while some of his brethren, prominent members of the Association, had denounced his work from the pulpit. Discussion of his opinions he could easily abide. As he was so thoroughly reasonable himself he could afford to be widely liberal. But the withdrawal of sympathy and personal friendship on account of his opinions forced him to a separation. He was the more strongly impelled to this step by the fact that, in the mean time, having become somewhat acquainted with Swedenborg's writings, he was conscious of holding views still further removed from his associates than those already put forth in his book.

With many of his former associates, however, in the

Presbyterian church, he continued on terms of intimacy and strong personal friendship, for years afterwards, and indeed, to the end of his stay among us. Such were his relations to his two eminent colleagues in the University, Professor Taylor Lewis, and Professor Tappan;* as well as Rev. Dr. Asa D. Smith, of New York, and the late Rev. Dr. Woods, of Andover.

But the loss of private friendship was not the only sacrifice he was called upon to make in the sacred cause of Truth. No less injury was done to his pecuniary prospects by his declaration in favor of the Heavenly Doctrines. At that time, as he told me, he was receiving an income of about eight hundred dollars a year from his various publications, derived principally from his "Notes" on Books of the Old Testament, which were then widely in use among teachers in Sabbath schools. As soon, however, as this change in his views became known, the circulation of his works not only suddenly diminished, but came almost to a full stop, yielding him, thereafter, merely from fifty to seventy-five dollars a year. And as his invitations to occupy the pulpits of his former denomination, which had been a source of some income to him, of course also at once ceased, he may truly be said to have parted with his living in following his convictions of duty. And for some time he suffered no little practical annoyance and embarrassment from this source. But in all his troubles he was wonderfully sustained from above; with no thought of looking back, but all the while ascending to a higher and clearer region of faith.

My memory of him for the last ten years is more in common with others, and therefore needs not to be recited. I have endeavored to put down mainly such things relating to him as would most likely escape the notice of others, who may favor his biographer with their contributions. In an intercouse of twenty-five years, the longest and most intimate literary friendship I remember to have enjoyed with any other one, it is

* Now President of the University of the State of Michigan.

probable that my knowledge may extend to some particulars of his life unknown to the generality of his acquaintance, and I have felt therefore that our friendship, and justice to his memory, required that these slight memorabilia should be penned, both as a testimonial of regard and affection for one now in the spiritual world, and, that thus they may be placed permanently in reach of his numerous friends.

It remains for me to add but one word more. How his faith in the New Church Doctrines continued to grow, is known to nearly all. Towards the close of his stay in the natural world his mind seemed to open more and more towards heaven. His perceptions of the great Doctrines of the Spiritual Sense of the Word became clearer, and, as a consequence, his conviction of their entire and transcendent truthfulness proportionally stronger; while he felt himself drawn to his brethren in all parts of the New Church by the deepest sympathy and the warmest emotions of Christian love.

In my last interview with him, which took place at Brooklyn, in November, 1858, I could observe some changes, all which, however, appeared to be only the ripening of his brighter qualities. I do not think he ever loved controversy except as an instrument for the discovery or establishment of truth; but *now* his liking for it he declared to be gone. *Charity* was now the theme to which his mind was directed. The *implantation of good* seemed to him so incomparably more important than any other object, that he desired to waste none of his remaining energies on any minor end. His whole character had become softened and spiritualized; and, although then but slightly ill, he seemed like one getting ready to depart. How freely he could converse about the Father's house, about the spiritual world, and about life and usefulness in that world! He expressed great love for all followers of the Lord Jesus Christ, especially for those who in the Divine Mercy have been led to receive and acknowledge him in this His second coming; and his heart yearned for a closer union with

his brethren of the New Church, — for a deeper spiritual sympathy, and a wider, fuller social intercourse with them. And as in his last months, as I know, his desires went forth thus towards all receivers of the Heavenly Doctrines, so, as I feel assured, there was a universal response from them, of affection, and sympathy, and respect towards him.

Very truly and sincerely yours,

William B. Hayden.

RECOLLECTIONS AND REFLECTIONS.

BY N. F. CABELL, ESQ.

[The following communication will be read with interest, being from a literary friend who had much correspondence with the Professor, and who, while assimilating heartily with him in the truth in general, yet had occasion to differ from him on some points of special interest.]

WARMINSTER, NELSON COUNTY, VA., JUNE, 1860.

My dear Sir, — You request that I would call up and put in writing, any recollections of my intercourse with the late Professor Bush, that I may deem worthy of presentation. I have accordingly made the attempt, and am myself rather surprised at the penury of the result.

I had the sincerest admiration for the mental character and attainments of the man, and for much — I may not say all — of what he wrote. His ardent love of truth, the perseverance with which he sought it, the candor and boldness with which he acknowledged it when discovered, — all commanded my respect. Many of those without, who felt no sympathy with his later creed, have spoken of the gallantry with which he came forward to do battle in behalf of a system which had been put to the ban by the great body of his own order, thereby putting in peril both his popularity as a minister, and his literary reputation. However rare the instances of such conduct, our friend would have been the last to accept the compliment implied in such a term. Here was indeed fidelity to convictions, and openness in their avowal. This he regarded as simple obedience to the voice of conscience, and in his readiness to make the above or any other sacrifice which that might call for,

he exhibited that trust in Providence which is more frequently commended than acted on.

He did more. That which he had so freely received he felt bound as freely to give; and to this he consecrated the remainder of his life and strength. The firmness with which he adhered to this purpose in a self-seeking age, showed an earnest regard for the welfare of his fellow-men. None knew better than he that the only stable foundation of public prosperity is the Faith and Life of genuine Christianity, and none of us, I hope, will soon forget the strong hand with which he defended, and the zeal with which he labored to propagate that system which he believed to be the last hope of the world. All these things entitle him to the character of a "Witness for the Truth," and an honorable place in the history of the church. But they are as well or better known to others who had more frequent opportunities of personal intercourse with him, and I make no doubt will receive justice at their hands.

When I tell you, that I never met with him except during two occasional visits to the city of New York, you might infer, not only that I have but little to impart that would properly come under the head of reminiscences, but that my acquaintance with him must necessarily have been slight. I did not so regard it myself. For these interviews, brief or interrupted as they were, were not my sole means of knowing him, but served rather to confirm impressions derived from his general reputation and some previous epistolary correspondence. That we should have personally met at all was a thing rather desired than expected. For we lived far apart; my occasions rarely carried me to the North, and he never came South. Our correspondence, however, which commenced rather unexpectedly, was sustained for several years, quite regularly in its early stages, and continued, with some intervals of suspension, until near the close of his career. It was, on both sides, of a very friendly and unreserved character — one in which the present writer took much pleasure, and by which

he felt highly honored. Nearly all of his letters to myself have been preserved: a few only of a confidential nature having been destroyed, and a few others of less importance given away or mislaid. Of those which remain I have sent a selection, embracing, as I suppose, most of those that may contain matter of interest surviving the occasion that called them forth. On examining my files, I have found but two or three imperfect draughts of letters addressed to him. Had I the entire series on both sides, a reperusal might enable me to recall other particulars which have now faded from memory. In default of that I have to offer but shadows or fragmentary recollections.

There are many ways leading to the New Church, and her platform is broad enough to receive men of every grade of ability and the most diverse training. The fact that many such *have* been attracted thither is not the least among the proofs of the catholic nature of the system. The influences to which we had been severally subjected in early life were in some respects very different, in others more analogous. Although our friend was a native of New England, and received his early education under Puritan auspices and the Independent system of church polity, his study of theology was pursued at Princeton — a Presbyterian Seminary; after which he became the pastor of a Presbyterian church, and popular as such. This, I suppose, was one result of that celebrated "Plan of Union" between Presbyterians and Independents of the North and North-West, founded on the idea of merging minor differences in greater principles held by them in common, for the promotion of objects which both thought desirable. How far this coalition, in appearance so liberal, may have been cemented by a common hostility to Romanism and Episcopacy, this is not the place to inquire. That some good resulted from it during its continuance there can be no doubt; as with their united strength they could war more effectively against Ignorance, and aid in propagating a sort of Christian

knowledge. But subsequent events proved, what past history might have foreshadowed—that such an arrangement could only be provisional; that between the Scottish and Puritan elements there were points of antagonism which must ultimately produce explosion: the Puritan being more progressive and adaptive; the Scotch preserving their nationality in other countries and at seasons where it is out of place and time, and suffering it also to mingle in themes where it is wholly irrelevant, and then not always distinguishing between obstinacy and firmness in its maintenance;—in fine, that two such religious parties could only be permanently united on a basis of pure truth. Let us hope that the time may be hastened when such union may be rightfully effected; when the extreme opinions of each shall be moderated, and the peculiar virtues of both shall be enlisted in the best of causes. We know that when the primary objects of their association had been in some measure answered, the celebrated conflict of "the schools"—Old and New—arose; and in the final issue of such a contest it would not be difficult to foresee where one like our friend, determined at all hazards to maintain his liberty of thought and action, would be found, although he might not remain even there permanently.

But there was another quarter of our country where the general spirit of society was in some important respects different from either of those just mentioned. Among the educated classes in Virginia, there were many who had become dissatisfied with the received forms of religious faith before the Revolution, and the number of these rapidly increased for some time afterwards. Knowing no substitute for the old systems which they could accept without reservation, they naturally fell into a negative principle. This bias received a fresh impulse from the popular French materialistic philosophy, which led many to a confirmed phase of indifferentism, and others again to open infidelity.

These last were exceptional cases, but it may be added that while the importance of liberal culture of a more secular character has always been recognized, it was not then, nor is it now, — as in New England, — necessary to a man's holding a respectable social position, that he should be an open professor of any religion; though most persons have a general acquaintance with the various systems which have taken root in our country, and a preference for some one in particular, and are more or less influenced by it. Public sentiment being here of this liberal cast, if we recall the then state of sacred literature, we may learn without surprise, that men not religious by temperament did not engage in theological reading directly, or of preference. It must be owned that among these were many in whom the love of country, for the time, was stronger than the sentiment of devotion, and the more serious studies of such — other than professional — were historical and political, rather than religious.

But a change has come over society here as elsewhere, pervading all classes, though principally induced in those above mentioned by that very patriotism which had first led them away to other themes. For, in endeavoring, with the lights afforded by the philosophy of history, to form a just estimate of the condition and wants of their country, and especially of their own state, they could no longer ignore the subject of religion. The grievous disappointment of the hopes which had attended the old French Revolution, — the temporary suppression of Liberalism in continental Europe followed there by the sudden and formidable revival of Romanism, and its rapid extension here, so alarming both to the pious and patriotic, — the disorganization of society, and the weakness of Protestantism arising from its endless divisions, — the failure of Philosophy abroad and of Unitarianism here to provide an adequate substitute, — in private life the injury to individuals and families, and by consequence to the state, from the lack of something positive to meet this irrepressible want of

human nature, — all conspired to turn their thoughts anew into this channel.

In complying with your request I find it difficult to be wholly silent as to my own antecedents when treating of my intercourse with our friend. You will, therefore, pardon the indelicacy, as, without the mention of certain of these, I know not how to render the sequel intelligible. The writer would simply say then, that he was born during this latitudinarian era, and as he grew up, had opportunities of observing its effects on individuals and society generally. Though reared under a positive religious system — the Presbyterian — to which certain of his nearest friends had adhered during the season of general defection, and though brought in contact with various others, he could not wholly escape the prevailing spirit of the age. For he was, during his minority, rather indifferent to any special religion as distinguished from general morality and the law of honor. There were indeed many things both in the spirit and tenets of that system which did not strike him favorably; though he probably did not then inquire very closely whether the fault were in the system or in himself; and he must say, that adulterated as he now believes it to be, he is conscious of having derived certain and important advantages from so much of it as he imbibed in the ordinary way. It was not, however, until his maturity, that he made it a personal matter, and gave in his adhesion to the Faith which he had been early taught. This step, he readily owns, was taken without sufficiently weighing its claims against those of others; though herein he followed the example of nearly all his acquaintance who had made any religious profession. But having done so, a part of his leisure was devoted to extending his inquiries into various departments of the general subject which he had before too much neglected.

The political bearings of the Roman question had first led me to examine the controversy between Protestants and Catholics; from whence, by an easy transition,

I passed to the study of the general department of Scripture prophecy, and especially of that portion which was said to be as yet unfulfilled. The proofs from history of the fulfilment of many of these predictions, as given by commentators, seemed plausible enough. But the style of prophecy generally was peculiar and mysterious, and the attempted explanations left many passages as obscure as when first read. And then, their *guesses* at the future were so diverse and apparently so extravagant, as to lessen my faith in their expositions of this entire class of the sacred writings.

I mention these things as having furnished the occasion of my first hearing of our friend, and as such the remote cause of our acquaintance. Union Seminary in this State is a Presbyterian School of Theology, and as such has ever been in close alliance with Princeton. Having known the founder of the former institution,* and his colleagues, and more slightly the senior professors of Princeton and many of the young divines who had issued from that school, I believe I understood quite well the spirit of the place, and of most others of the same type. Conversing one day with a professor of Union Seminary, I asked him what was the most approved explanation of those very sublime and obscure passages which we read in chaps. I. and X. of Ezekiel? In reply, he mentioned several, but the most satisfactory, he thought, was that which had been given by the *Rev. George Bush*, and whom I think he said he had known at Princeton or elsewhere. This exposition I have never seen, and I forget whether he said it was published separately or as an article in a periodical. But the name of the writer, as associated with the subject, was retained, and when his Life of Mohammed appeared, I was thereby induced to read it, which I did with interest. His treatise on the Millennium, which I next read, was a startling innovation on received opinions, but thinking men did not therefore reject it at once. The view which he took was so

* Dr. John H. Rice, a learned, pious, and liberal divine.

different from the fantastic notions that had so long prevailed, and yet so calm and rational withal, and so fortified with learning directed by good sense, that I was disposed to accept it as a provisional interpretation until something better should appear. Personally I felt grateful to him therefor, for, as I assured him at a later day, it was one of many stepping-stones which led me by a rather circuitous route to the New Church. His reputation as a Hebrew scholar was not unknown to me, but of this I was no judge. Neither did I read his commentary on the Pentateuch, although I heard it characterized as an admirable digest both of the old and new learning as applied to the interpretation of those books.

Shortly after the writer's affiliation with the Presbyterian church, the controversy of the schools, then in its earlier stages, came South; and as it raged for years, and ultimately severed them in twain, he could not wholly escape the din. As the questions involved were of great intrinsic interest, and he being one who could not content himself with a blind adherence to a traditionary creed, he must inquire anew into its merits. The result was, that though his sympathies were rather with the New School as being both more rational and liberal, he found so much in both from which he was compelled to dissent, that he could remain with neither. Before making a second choice of a religion, he felt bound to proceed more deliberately than at first, and to give an impartial examination to all other systems of any pretension. But while there were several that appeared less vulnerable than Calvinism, he found none free from serious objection, until by a most unexpected series of events he was induced to look at that of the New Church.

It was in the year '37 that I first began to study in earnest a system of which I had occasionally heard something before, but for the most part nothing aright. Independent inquiry soon showed me how grossly it had been misrepresented by the popular voice, and how

entirely it satisfied the utmost wants of my head and heart. Having accepted it without reserve, my theological reading for some years was diverted into this new channel. For some time I was without sympathy in my own neighborhood, and was often called to vindicate my position in the private circle. This process of collecting, disposing, and illustrating the reasons of my change, insensibly led to habits of writing on such subjects;—at first, for the satisfaction of friends or correspondents, and at length for the Church, for the pages of whose periodicals a few occasional essays were furnished. It was a knowledge of this last fact, as I afterwards learned, which in the year '44 induced a then unknown author to send me a specimen sheet from the body of a new book on the Resurrection. The fragment was at first a puzzle. There was matter here not in accord with Orthodox or Unitarian opinions; yet was there something also which could not have proceeded from a well-informed New Churchman. In no long time, I saw it announced that a work on this subject by Professor Bush, just issued, was creating no little sensation in the theological world. It was accordingly procured and carefully read, and proved to be the entire work of which the fragment formed a part, and was regarded as a most extraordinary phenomenon in its kind.

One effect of the new light which has been shining on the minds of men for a century is, that those who think freely and are at the same time lovers of truth, *must* dissent from certain parts of the long-established creeds. And the sects will now tolerate this, if the divergencies are not too many, or such as strike at what they affect to consider fundamentals;—provided also the thinkers are content to hold their conclusions as private opinions and do not agitate for Reform. But if honest in avowing them, their old position will soon be rendered uneasy by the conservatives. Now here was a stride far beyond all recent progress from that quarter, and as such, an offence against orthodoxy

that could not be forgiven. Clearly the writer must recant his heresies if he would retain the good-will of his brethren; or if not prepared to do this, — and from his antecedents I inferred this was quite improbable, — after having entered on this new path of inquiry he will hardly stop there. Indeed, for such a mind I could then see no other terminus for such an adventure than that which he ultimately reached. So thinking, encouraged also by the receipt of the fragment from his hand, I was prompted to address a letter to the author, which proved the beginning of our correspondence.

Some parts of his book I thought open to criticism — that it was susceptible of amendment, and might receive additions, without impairing its efficiency; and this, as to certain particulars, I ventured to intimate in my letter. A man of less candor and modesty might have thought this a fit occasion to stand on his authorial dignity and refer to our relative situations. Under other circumstances I should myself have considered it as of questionable decorum in a retired layman, unknown to the republic of letters, thus to approach one who had devoted his life to such studies, and whose well-earned reputation had carried his name to the borders of his own country, and was not unknown in Europe. But he received the suggestions in the spirit in which they were given, and invited a continuance of our correspondence.

When the Anastasis was published he was but superficially informed in the Faith of the New Church, and that at second-hand. He now engaged directly in the study of the works of Swedenborg, and, prepared as he was by his knowledge of the Scriptures in their literal sense, and of other doctrinal systems in their strength and their weakness, his progress was accelerated in a corresponding ratio. Nevertheless, any one who has been deeply imbued with the orthodox system, whatever his vigor of intellect, and however richly furnished with the ordinary learning, and though his early faith may have been shaken to its foundations, will in

this new study encounter serious difficulties. Its leading doctrines may early win his assent, but in carrying them out in all their details and consequences, much must be both learned and unlearned;—the latter, with theologians professed, being much the harder task of the two. To have their very axioms called in question, and all their fancied acquisitions tried by a new and uncompromising standard, is what but few of them can bear. In a word, whatever their candor and love of truth, this must be a gradual work. But as those who set out from the same point, and with the same object in view, must travel nearly the same road, so they who have gone before may aid in pointing out obstructions and showing how they may be avoided or surmounted.

The difficulties encountered by our friend were such as had occurred to many others; and as the proposal for an interchange of letters had been accepted, he would occasionally mention them to his correspondent; who, in turn, would give him such answers as had been satisfactory to himself, and refer him to other and fuller sources of information. And this slight service in abridging his labors, which might as well or better have been rendered by many others, was repaid by acknowledgments out of all proportion to its value, and contributed to strengthen that kindly feeling which had so unexpectedly arisen. There were also parts of the system which he had failed to apprehend, or important distinctions which he had overlooked, as I inferred from certain passages in his three next works —those on the "Resurrection of Christ," "The Soul," and "Mesmer and Swedenborg;" and when, on the strength of my longer study of this system, I ventured to call his attention to these, he received the suggestions with the same fraternal kindness and candor as in the beginning.

The accession to our cause of a man of mark such as Professor Bush, had one effect that was anticipated. It drove our opponents from the policy of silence, or

secret denunciation, which they had so long and so systematically pursued. We had presently some lighter skirmishes in newspapers and periodicals, confined principally to the one subject which had furnished the point of departure. But these, in no long time, were followed by regular assaults on the entire system of the New Church from two other professors of theology, and both hailing from New England. These books were recommended in the Orthodox journals and industriously circulated wherever it was supposed the new heresy was like to have a hearing. Professor Bush, although so recent a recruit, undertook to give a good account of Dr. Woods, who was the more dignified and courteous assailant. My opinion as to the success of this effort has been given elsewhere. There were many writers in the New Church who could readily have disposed of the other gentleman, but just then they were otherwise engaged. It was, however, thought desirable that a specific reply should appear as soon as possible, and the more so that the previous silence had been taken as acknowledgment of defeat. In looking round for some one to take up the second glove, Professor Bush thought at length of his lay correspondent, the present writer; — and no little to the surprise of the latter, who, thinking that our friend should not be left to champion the cause alone, could not refuse his aid. He had at first devolved the duty on another, far better qualified than himself; but *his* attention being also pre-occupied, it was returned to him who was first chosen. And this reference is for the sole purpose of stating that the writer was not a volunteer on that occasion, but that it was at the instance of our friend that this matter was undertaken.

The Reply to Dr. Pond, while in course of preparation, was an oft-recurring topic in our letters; was published under his superintendence, and formed a part of the "Swedenborg Library," a periodical then edited by himself.

It was during this period, in May, '47, that I first

saw him, at a suite of rooms in Nassau Street, which he was then occupying as a temporary study. At that time he was a widower; his sole companion, the son of his first marriage, a youth of promise, who was taken away before attaining manhood. I had seen no portrait of the Professor; had heard no particular description of his person or general manner; and the writings of *savans* are not always a safe guide in enabling us to form by anticipation a just conception of either. In his case I was at once and favorably impressed with both; and the more so from the unexpected resemblance to a distinguished man of letters in my own State with whom I was on terms of friendly intercourse;* and before the close of the interview I thought the likeness extended to certain rather peculiar mental traits and modes of expression. He met me with fraternal cordiality, and in five minutes I felt as if I had known him for years. His character, indeed, as I had foreseen, was very transparent; as, from the singleness and purity of his purpose, he had nothing to conceal. A spontaneous dignity shone through the simplicity of his manner, as became one in his sacred calling. It certainly required no *nursing* before one who knew and respected him, while the *bon hommie* of the man at once placed me at my ease.

In his conversation I saw no attempt at the oracular or the aphoristic; none to say striking things. His talk was that of a Christian gentleman, who could readily adapt himself to the company he might be in, and furnish his quota in the exchanges of social intercourse. And though there was no lack of interesting themes, I retain rather a general impression of his sentiments, than a distinct recollection of his language on any one point. We talked of many things in a cursory style; dwelling, of course, at greater length on some

* The late Wm. Maxwell, Esq., of Norfolk. The resemblance was most remarkable, "*quale decet fratrum*," and might be observed in the very tones of their voices, as was noted at a later day by other persons from this State who heard the Professor preach.

matters than on others. There was some further comparison of views and personal experience as to the courses which had led us respectively to the New Church, after which he spoke of much in the Signs of the Times which gave hope of increased attention to her claims,—of the marked change in the face of current literature, which now often presented ideas in consonance with her faith and philosophy,—that he personally knew of many men of learning, or intelligence, or high position, both among the clergy and laity, who were now inquiring respectfully concerning that which, from prejudice or voluntary ignorance, had so long been hidden from their sight. His hopes in this kind were more sanguine than my own; but as his situation afforded better means of knowing, I was willing to suspend my opinion and await future developments. He also touched on several things which were afterwards expanded in his letters or editorials, and so need not be mentioned here. We spent the evening, by invitation, at Rev. Mr. B.'s, where the conversation was continued in the same strain. I hoped to have seen more of him before returning South, but suddenly concluded to extend my tour to Boston, which left me no opportunity of thus renewing this pleasant intercourse.

I saw him, however, again in '53, and more than once, but under circumstances less favorable for personal conference; for, at no time, as I now remember, were we together alone. The evening of my arrival in the city, I met him with other friends—quite a party—at the house of Mr. G——. I called to see him by appointment during a sabbath evening, and found other guests; but he had been summoned to officiate at a funeral and did not return until the evening was far spent; so could only enjoy his general conversation. On this occasion also my tour was extended beyond New York, and on my return through the city, we met at the Crystal Palace. It would have been a special gratification to have accompanied him in a

leisurely review of that magnificent collection,—itself an outbirth of the new era,—and to have heard his remarks on whatever was noteworthy; but he had a lady relative with him, and no friend at hand to whose charge he could temporarily resign her; so I could not venture on the request. I had, however, the satisfaction, before leaving the city, of hearing him preach, though for the first and only time. The style of his elocution was copious and easy, and abounding in happy illustration, but calm and didactic,—earnest, no doubt, but, as I learn, with less of warmth, and what is popularly termed eloquence, than characterized his early ministrations.

And such were the glimpses vouchsafed me, of one to whom I felt strongly attracted at first sight, by a supposed congeniality of disposition and taste, though no one could be more sensible than myself of the distance which separated us in other respects. Had I lived in his vicinity, I should have esteemed it a signal advantage to attend on his ministry, and should have sought his society at such other times as his leisure would permit; but it was ordered otherwise. Nor did I avail myself as fully as I might have done of the usual substitute, for he had invited the freest interchange of letters. But knowing how valuable his time was to him, and supposing it to be better employed, judging also that he must have been oppressed by similar calls from others, I forebore to write, except when the occasion seemed fully to justify the trespass on his courtesy.

Thus much can I say of the Professor, in all sincerity. And here would I willingly pause, without adding any thing in a different strain, but that in so doing I should fail to convey a just idea of the estimate I had formed of his entire character as a New Churchman. Highly, then, as I thought of his ability and attainments, and sensible, as I hope I am, of the debt of gratitude we owe to his memory, I did not believe that our friend was free from human infirmity, nor yet that he had so

far surmounted it as that there were no occasions in his later career on which this was manifested.

Having himself waked up to the consciousness that we were living in a new age—that a grand, even the final system of religious truth had at length dawned upon the world, and which had only to be examined with candor to win general acceptance from the intelligent; observing signs of progress in other directions, he could not but hope for a more general attention to this, the highest interest of man. Sanguine also in his temperament, and unsuspecting in his disposition, "loving Truth" moreover, as he has somewhere said, "better than his daily bread," — he gave the world around him credit for something more of his own taste than experience has shown they merited. And the wish being father to the thought, he may have fancied that he saw signs of progress where he should have suspected something very different. This, if a failing, may perhaps be excused as one "that leaned to virtue's side." But if in this regard he was less willing than some of his brethren to "hasten slowly," there was another foot on which at times he seemed to halt. Like most other persons trained under a different system,— especially the learned,— on entering the New Church he must have surrendered much that he once held dear; yet did I sometimes think that early prejudices may have clung to him also, as to less favored individuals, influencing his action more or less, or coloring his sentiments on other subjects; or else that he brought with him certain opinions on points of minor importance, to which he rather wished the New System might be accommodated, than that they should be tried by it, as an uncompromising standard.

You will not suppose that I am herein impeaching the liberality of the Professor. He did not pretend to be infallible, and had perhaps less of what is called "pride of intellect" than most men who have laboriously built up a literary reputation, as is evinced by his surrender of a cherished system when it appeared

no longer tenable. He was, indeed, like his brethren, "ever learning," but having accepted the genuine Christian DOCTRINE as his Faith, it cannot be said that "he never came to the knowledge of the truth." For the rest, in matters indifferent, or those of less moment, claiming the right to think freely himself, he conceded a like liberty to others, and gave a practical proof of this in allowing the full discussion of controverted questions in the pages of his own periodical. And widely as the present writer may have differed with him on certain points, he has no reason to believe that their mutual amicable relations were disturbed thereby. But lest some should persist in regarding them as hard sayings when proceeding from a professed friend, I must again beg leave to refer to an example in proof of each.

In its rebound from the superstitions of the middle ages, the church, especially among Protestants, had fallen so far on the other side, as to be invaded by a spirit of Sadduceeism. This and other momentous errors were upheld by the false systems of mental philosophy which had so long prevailed. When the phenomena of what is now known as spiritism first rose to view, Prof. B., seeing at a glance that many of these were undeniable, and that, however offensive to piety, they tended to overthrow that philosophy, hoped that, this great obstruction being removed, the truth on other subjects would be more readily received. The sequel has shown, not only that such hope was premature, but that he was not sufficiently alive to the perils attending on such phenomena when sought to be directly produced. With his sanguine temperament was united the charity that thinketh no evil. And it is but justice to say, that when the cloven foot was shown, no one drew back with more unaffected horror than himself.

Again, primary education is less extended among the masses at the South than with you. Not that the people have been unaware of its importance; but many causes, needless to mention here, have led to a state

of things which is being steadily ameliorated. Fewer books also have been written here than at the North. From these facts and the reports of prejudiced travellers or sojourners, — as I happen to know, — the Professor partook of a misapprehension, which has been too common there, both as to the kind and extent of culture among our upper and middle classes. But as this was a matter of less practical importance than another to be presently mentioned, I was at little pains in undeceiving him.

Prof. B., like many other men of his order at the North, at one period thought it necessary to "deliver his soul," by testifying against the slavery of the African race, as it exists at the South. It seems to be the fate of all who speak on this subject from other than personal experience, or long and calm observation, to fall into serious error. The moderation of our friend did not suffer him to be betrayed into the extreme notions of our modern amateur philanthropists, neither did he give his sanction to the enormous calumnies by which these are sought to be justified. But when this is conceded, it must also be owned that he threw no new light on the difficult subject.

As intimated above, I have no reason to doubt that the Professor accepted without reserve the general system of doctrine as set forth by Swedenborg for the New Church. In this our agreement was cordial and entire. But there was another matter second only in importance to this. I refer to the Order of the Church and its Ministry, on which we differed by nearly the entire horizon. The attitude assumed by Prof. B. on this subject occasioned both surprise and concern to many, who honestly believed that he thereby impaired his usefulness in life, and who feared that his example and opinions might continue to operate to the injury of that cause which lay nearest his heart. And yet it would be both unjust and ungrateful not to acknowledge that on this occasion also he showed his wonted regard for freedom of discussion. The present writer,

although a layman, had some time before this been requested to give utterance through the press to his views on this subject, and when his published opinions were assailed from various quarters, and by the editor among others, our friend freely granted the privilege of defence in the columns of his own journal. In denying the rightful distinction between clergy and laity, as this has been generally acknowledged in theory, and universally in practice, by all denominations and sects of the Old Church — that one only excepted which for its heresies has the most pointed condemnation of Swedenborg, — he also advanced a novelty before unknown in the New. Numbers, I know, are not the test of truth; and had he made good his new position by arguments sufficient and satisfactory to the general church, his boldness and decision would have been all the more commendable. It is not uncommon in such cases for a man to succeed in convincing himself; but if he fails to carry any considerable portion of his more thoughtful brethren with him, is it uncharitable to suppose that the latter may have had something more than merely selfish or sophistical reasons for withholding their assent? He sometimes complained that the church as to this matter were not willing to give him a fair hearing. I know not whether the allegation is just as regards others; I only say that the present writer is untouched thereby. My respect for him, if not my interest in the subject generally, would have prompted me to give its due weight to whatever might proceed from him on this or any other sacred theme, and yet after candid consideration I found myself no nearer to his position than before.

His studies in the history of a former church had no doubt revealed to him scenes of fraudulent craft, of tyranny, and maintenance of error for selfish ends, on the part of the priesthood, at which his whole soul revolted. His own experience and observation had satisfied him that the same order of men at the present day interposed the chief obstacles to the spread of truth

in its purity. Is it wholly incredible then, that these abuses of a holy function may have hurried him to the conclusion that the office itself could find neither warrant nor sanction in the word of authority, nor be justified by a large view of expediency? If in this he erred, as I doubt not he did, I can as freely believe that one who had made such advances in the regenerate life, and who was otherwise distinguished for candor and sincerity, has already accepted the truth, whatever that may be, in a world where all honest doubts may be speedily resolved.

In taking this retrospect of the character and public career of our friend, I have not attempted to deduce any formal moral; but certain reflections have arisen naturally, which may be not wholly unworthy the consideration of others whom they may concern; and these are not a few.

In old countries, fully peopled, and where the order of society has been long established, however highly civilized also, and though culture may be generally diffused, we might anticipate that any religious change which reached fundamentals, would meet with obstinate resistance from some quarter, and be attended perhaps with civil convulsion. Nor should we be surprised at this when we consider the general selfishness of mankind, the slavery of the people to custom and prejudice, their well-nigh passive obedience to the dictates of their leaders, and how difficult it is for those in authority to look impartially on that which threatens their vested or corporate interests. The same causes operate here, but to a less extent. Here we have no religious establishment; but Christianity, in its different forms, is left to the voluntary support of those who may give a preference to one over the rest. Under this system also divers sects have arisen, grown strong in property and power and influence, which, when menaced, their leaders are equally prompt to defend. And

I need not say that for this purpose they sometimes resort to other weapons than those of learning and argument from Scripture and reason, or the example of a pious and useful life. But when the principle of religious liberty is incorporated in our constitutions of government, and all are equal in the eye of the law, and the courts of justice open to all, I know not that the State could rightfully do more; and the people who are thus distinguished above all the nations should estimate their privileges accordingly.

How strange then that this freedom of religion should be vaunted vociferously by multitudes who never use it for comparing the claims of opposing creeds! Are men responsible only for what they know, and not also for their opportunities of knowledge? Has the command to "prove *all* things," ever been repealed? and how else can they be sure that they are "adhering to that which is good?" The wisdom of him who shuns inquiry, lest added knowledge should impose other and irksome duties, is akin to the prudence of the bird who hopes to escape his pursuers by burying his head in the sand.

And then the great lesson, that men cannot and ought not to be religious by proxy, is being constantly repeated. In view of this can any thing be clearer, than that it is the interest of all, as it is of each one, to discard error when detected, and welcome truth in its purity whenever recognized? Perhaps the worst enemies of the human race, *themselves included*, are your ultra-conservatives, who resist all change, and denounce every attempt at reform, on the plea that if once begun we know not whether it will stop short of destruction. This is obvious enough in politics, and may be seen especially in the repeated civil convulsions of Europe, during the century past — in their wars and national debts, and the ruin of innumerable individuals and of a multitude of families, including royal and noble houses. But it is not less true of religion. Not to go further back, Rome, by her obstinate adherence to errors

and abuses, gave birth to Protestantism, and has perpetuated the schism by reducing those errors to a system, and attempting to stamp them with the seal of infallibility. The Protestants after a time adopted the same policy, which again has led to divisions without end. And if an apparent expediency is to dictate the mode and measure of *inquiry* also, the detection and removal of error must be indefinitely postponed.

If we look at the number of churches and clergy in our land, all sustained by the voluntary principle, a superficial observer might infer that the cause of religion was prospering beyond precedent. But those who have been behind the scenes, or who look below the surface, cannot but know that the old Christianity, as a coherent system of faith, is dying apace. "Shadows, clouds, and darkness rest upon it." All is unsettled or uncertain. Dissatisfaction among thinking, even devout men, is deep and extensive. It is not, then, solely from a disposition to throw off the obligations of religion, that many such stand ready, if encouraged thereto by those who should be their natural leaders, to inquire whether there be no more satisfactory explanation of Holy Writ than that which they find in the prevailing creeds. If honest men of all parties would unite as against the common enemy and seek the true remedy, the face of society would be speedily changed. The system of the New Church furnishes a basis on which all such may meet and compromise their differences; and the rather that itself is not founded on mere opinion, or argument, but claims to be a revelation anew of the true doctrine of the Divine Word, which had long been lost. This doctrine has now been for a full century before the world, and within that time has been deliberately accepted by a sufficient number of the judicious and reflecting to entitle it to a fair hearing from all.

America offers as fair a theatre as we can hope for, for the trial of such an experiment. Her various sects disclaim infallibility. In their mutual controversies

each convicts the others of some error, or shows that it sees some truth more clearly than its opponents; and yet the leaders on all sides are still for resisting the introduction of new questions which would thoroughly probe the evil. At least one man, however, in this vast body, and known to all of them, has been found possessed of courage sufficient to stem this tide, and examine for himself a system which comes with such pretensions. He solemnly declares that he has at length found the pearl of great price, — that he has emerged from the region of doubt to that of clear light, and invites the men of his order throughout the land to repeat the adventure. And what is the response? They who fear to imitate his noble daring affect to pity his aberrations; and finding themselves unable to meet his strong reasons, take refuge in silence, and would fain cover their dread with a thin veil of spurious dignity, or affected contempt.

And what have been, and what are like to be, the further and fearful consequences of the delinquency? Not only do we see around a progressive decay of public morals, — but, while we write, this goodly fellowship of States, on the integrity of which, humanly speaking, the hopes of the world for future liberty mainly depend, is threatened with disruption; and all — we say it deliberately — because the appointed guardians of the Sacred Word have not known how to interpret its oracles aright. The whole creation indeed groaneth and travaileth in pain; and why is it not delivered, but that the lawyers have taken away the key of knowledge? They enter not in themselves, and those that would they hinder.

Time was when Puritans could invoke the *curse of Meroz* on such as would not come "to the help of the Lord against the mighty." And shall it be said in the coming age, that of all the Princes in *their* Israel, George Bush was the only one who in this day was found willing to hearken to the voice from heaven recalling them to their allegiance to the God whom they

had forgotten? If they will have it so, well! There liveth one, even the ever-living, who of the very stones can raise up children to Abraham. He has once proclaimed in thunder-tones, and may again by his Providence, "He that is ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his glory."

EXTRACTS

FROM LETTERS OF PROF. BUSH TO N. F. CABELL, ESQ.

[The following extracts from letters of Prof. Bush to Mr. Cabell come in appropriately after Mr. Cabell's communication. They will be read with interest as casting light upon many points of New Church theology, especially at a time when the Professor was making his way from the Old Church to the New.]

NEW YORK, *July* 19, 1845.

MR. CABELL: — *Dear Sir,* — Your letter presents so many points of challenge to my gratitude that I scarce know which to advert to first. Perhaps I am made most deeply your debtor by the remarks on the *Internal Sense.* This has been with me, and still is, the great stone of stumbling and rock of offence. But I perceive myself approximating by degrees to a clearer recognition of the principle, while at the same time I am more and more doubtful about the expediency of making it so prominent as is usually done in the preachings and writings of the New Church. It strikes me as requiring a far more advanced state of spirituality than is common among the receivers to make it profitable; and indeed I met not long since with a remark of Swedenborg himself, that the spiritual sense is principally intended for the angels. This was in the H. D. of N. J. Indeed, I must say that the preaching of the New Church interests me very little. But the desideratum is abundantly made up by the writings themselves. With these I am absorbed — rapt — *ecstasized.* The man himself fills me with the extremest amazement, — so calm, so simple, so luminous, so grand, so majestic, and withal so *maximus in minimis.* You find a thousand little collateral items of disclosures which you might not perhaps have missed had they not been given, but which,

being given, are priceless to you, because they address themselves to some of the whispered interrogations of the spirit which are the more grateful for a reply in proportion as they little expected it. The world must certainly at length wake up to the conviction that "a prophet has been among them."

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You refer with kindly interest to a possible change in my relations growing out of the change in my views. This is of course a theme of much pondering in my own mind. I do not see but my respect for the teachings of Swedenborg must operate a great revolution in my *sphere of use* in the world. The conviction of his truth is becoming very deeply wrought within me, and it is among my most serious questions what form fidelity to my belief shall assume. On this point I am trying to seek for light, and I would not have you delay any suggestions that may occur to you. In my present state I cannot satisfy either the Old Church or the New, and I am not very sensible of a much *nearer* approximation to either. I am meditating therefore a *preaching enterprize on my own hook*, as the saying is. I have clearly done with the self-reputed Orthodox, and have the prospect of immense sacrifices and sufferings, but I cannot imprison the conscious truth, and therefore propose to unfold it in public discourses as I can find hearers and upholders. This service I think to enter upon in the ensuing fall. But I shall probably be obliged to strip myself of my library and any worldly possession, as such a course will necessarily forfeit for me all the confidence of that public on which I have heretofore relied for support from my writings. But I am not moved by a view of consequences.

New York, *Aug.* 19, 1845.

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But not to cheat myself of space by yarns of apology, let me say in the outset that I had myself anticipated your criticisms in consequence of further research into the "doctrine of the Lord" and its cognates, which has given me to see that I wrote in a very dusky *lumen* on some important points which your lucidity could not but readily detect. However, I am in rather a hopeful way, and I see continual occasion to admire your forbearance. But perhaps my present *use* could not so well have been attained by insisting upon the *whole truth*. Judging from my own blundering approaches towards the mark, the

Old Church is miserably prepared for the entire verity on the true nature of the Redeemer or his redemption-work. Yet this, I very clearly perceive, is the grand central doctrine of Revelation. What then must be the amount of the subaltern errors when the *πρωτον ψευδος* is so vast?

You can scarcely expect otherwise than that my interest in *the* writings should be on the increase; at any rate, I cannot report otherwise. I have already gone over those portions which you were so good as to indicate, and I find that a second and third perusal by no means exhausts the novelty. The page is still fresh at every opening. No other human production is to my view similarly marked. The "Divine Love and Wisdom" especially strikes me as the most wonderful of all books. It is *the universe of philosophy in its least form.* "All things of divine order, from first to last, are collated into it." The "Conjugial Love" is little less transcendent. What treasures of Truth, upon which the world still look — to use one of Swedenborg's comparisons in the "Anim. King.," "as a mule does upon a water-wheel." By the way, how astonishingly striking and home-thrust are his similes, especially in the T. C. R.! I think a strong argument in support of his claims may be drawn from the logical vigor and poetical glow so prominent in that work, written at the age of eighty-three! I doubt if the annals of the human intellect can exhibit any thing parallel to it! How much short of a miracle this *senile adolescence?* The Moses of the New Church must retain his "natural force not abated," to the last.

NEW YORK, *Sept.* 8, 1845.

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I take pretty strong ground in support of the claims of Swedenborg, and endeavor to "carry the war into Africa," by contending that the system requires as imperatively to be *disproved* as to be *proved*, and that the time has come when Truth will no longer tolerate a blank indifferentism to utterances like those of the New Church. I make much of a number of *principles* fundamental in our nature, which must be denied downright before Swedenborg's comments can be set aside. * * *

I have no question but advantage will be taken to create odium against me on the ground of my having become a "Swedenborgian." But this moves me not. I do not find myself obliged to quit the ground of exegesis in order to maintain the *doctrines* of the great Illumined, and when conscious of truth, all consequences cease to trouble me. * * *

By the way, you speak in your last of the abhorring of the genius of New Churchism from the spirit of *proselytism*. I appreciate probably the grounds of the remark, yet it has occurred to me whether the general influx at this day abroad in the world does not bespeak a policy on this head somewhat more positive than has hitherto been adopted. I find a multitude of minds hungering and thirsting for the *pabulum* and *potum* provided for them without their knowing it. At any rate, I think measures may be safely and wisely taken for the more extended diffusion of the writings, and I have seriously thought of bringing out selections from the "Memorabilia," in the Arcana, and having them distributed in the form of Tracts.

New York, *Oct.* 20, 1845.

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I insist strongly that the case [of Swedenborg's claims] is one that imperatively *demands* to be considered, and I give no quarters to any slighting or slurring go-by, which mere blind prejudice might prompt. * * * * *

I have an impression that Swedenborg sometimes, at least, by "eternal," "to eternity," etc., means simply *indefinite*, *indefinitely*, i.e., to a period of which no end is expressly made known, not perhaps amounting to *absolute* eternity. But this is a mere suggestion.

Allow me to make another interrogatively. Does he not refer to the people of this continent, when speaking in the "Last Judgment" of a people of whom the angels expected more than from the men of the Christian church in coming time. As to the undiscovered nation in Africa, I doubt if that could be deemed of quite sufficient importance to be alluded to in such a connection. Still I am not confident. We are "far distant" from the old European Christendom which he probably had prominently in his eye.

New York, *Oct.* 2, 1846.

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As to the main topic of your last—Mesmerism—it is the less necessary to dwell upon it now, as my work is in press, and the sheet sent will give you a tolerable idea of the light in which I view it and treat it. I regard it as an auxiliary of *immense power* in setting forth our doctrines to the world, for it proves the truth of Swedenborg's *psychology*, and this is the thing to weigh with the upper order of minds which we especially wish to reach. As to the abuses, perversions, and delu-

sions connected with it, that is entirely another question. I cannot consent to throw away a firstrate engine because in the hands of an unskilful conductor it may sometimes run the cars off the track. I have no doubt whatever that the subjects of the state often come under pernicious, and, if you please, infernal influences, and I should probably agree with you as to the bad effects of the *practice of Mesmerism* in a promiscuous manner, or apart from the most sacred and religious motives. The *moral posture* of the minds of the parties is the only security against the incident evils. Nevertheless, here is an astonishing class of *facts*, developed in the Divine Providence, and going mightily to confirm some of the leading positions of the New Church system; and shall we not feel at liberty to make use of them for that purpose? I am quite unable to see the force of the objections. The fact that the Mesmeric promptings may come from evil spirits is certainly a serious fact, but is it not a great point for a skeptical and sensual world to be convinced that *they come from any spirits at all?* Is not this what we are laboring to impress upon the general belief, that there is a spiritual world, and that we are constantly in the midst of it? If Mesmerism will help us in this, why not press it into the service of truth?

New York, *Dec.* 13, 1846.

Mr. Cabell: — *Dear Sir*, — I am happy to learn from your last, that the book [Mesmer and Swedenborg] meets your approbation, as far at least, as any work on the same subject would be likely to do. From the acceptance it meets with, judging from the sales and incidental remarks, it bids fair to answer my anticipations. I have been sanguine, from the first, that it was destined to create a sensation. Of this there is every probability. Men are opening their eyes with astonishment to find such a deep psychology in Swedenborg, of which they had not the remotest conception. The press, however, has thus far, with few exceptions, been rather mum. It knows not what to say. The conductors are *knocked in the head*, and it will take them some time to recover from the *stun* so as to know what to say. But we shall hear from them ere long. The Boston Christian Register (Unitarian) promises an extended review, which I shall probably be able to send you. The New York Observer (Presbyterian) has been betrayed into a kind of compulsory blazoning the whole affair of Davis. A grand onset was made upon my statement on that

head, by Prof. Lewis, of our University, to which I secured beforehand the privilege of a full reply. The reply will appear this week. The editor was confident that I should be completely annihilated. He now learns his mistake, and I believe would almost give one of his toes to get his foot out of the scrape, but it is too late. He pledged himself beforehand to give me a hearing, and cannot now refuse the consequences, which will be a pretty effectual *using up* of all opposition, together with a wide publicity of grand truths. His subscription list is 17,000. This is a remarkable providence, considering that the paper is highly conservative, and the editor heartily detests the whole matter. But he had so much confidence in Lewis, of similar kidney, that he has been led on to burn his fingers most egregiously.

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The missing sheets of my work I will send shortly. I must wait till a new *batch* is bound. More than half the edition is already sold (i.e., 750). It meets the coldest reception from New Church men, particularly in Boston and Philadelphia. They are *terribly* afraid of its bearings. Some of them, I fear, are ready to discard me from their ranks. But this is quite immaterial. I know the ground I stand upon, and that it will fully sustain me. I shall ever be happy in the sympathy of my brethren in the faith, but I must be allowed to do my little work in my own way. My *plane* of operation is consciously one of the lowest. I have not attained to the deep central principles of the system. But I can work about the walls, and moats, and portals of the heavenly city. I can beckon to the strangers and invite them inwards.

New York, *April* 4, 1847.

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In reading on the matter of the love relations, I have taken up Milton's "Doctrine and Discipline of Divorce," and find it a gigantic piece of reasoning. I had no conception of his logical power. It is a *godsend* to the New Church. I have also run over a curious book by Madan, entitled "Thelyphthora, or a Treatise on Female Ruin," in which he undertakes to show that every man who seduces a virgin does *ipso facto* make her his wife, and that the thing is so regarded by the Divine Law, "because he hath *humbled* her." Deut. 22 : 29. It contains a great mass of useful collateral matter. Mitchelet's Life of Luther affords also some choice *morceaux* for those who live

by eating off the altar of the Reformers. The "Anti-Christicide" was wonderfully complaisant to the Landgrave of Hesse, who told him he did not see how he could get along without a concubine.

"Davis' book is in press and will appear in May. It will be wonderful exceedingly when it is considered that he is normally *absolutely ignorant* of all the science and philosophy with which he deals so freely in the Lectures. But the theology will be sadly lame, I fear.

I ought to write more after so long delay, but this must go for this time. Yours, very sincerely,

GEO. BUSH.

NEW YORK, *Aug.* 2, 1847.

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Davis' book has just appeared and the world is calling for it with a rush. In point of talent and scientific merit it far transcends my most sanguine expectations, but in the theological department it is absolutely *destructive*. It turns the Ark and the Cherubim out of the sanctuary by denying the divinity and true inspiration of the Word, and by representing Christ as merely a great Social Reformer, though the most perfect type of humanity. This work is calculated to do mischief to certain minds, but I am greatly reconciled to its appearance from the fact that it involves a psychological problem which nothing but Swedenborg's disclosures can solve. This is the issue that must eventually be made, and I do not fear for the verdict.

NEW YORK, *Nov.* 6, 1847.

MR. CABELL: *Dear Sir*,—Since my return from a month's absence at the West, I have had the pleasure of running over the greater part of your reply (in manuscript) to Dr. Pond, and I cannot well refrain from expressing the sense I entertain of the ability with which both yourself and Mr. Cralle have addressed yourselves to the task. It is all that I could have desired and far more than I was afraid your engagements would have allowed you to accomplish. Dr. Pond cannot choose but open his eyes on a new "Bangorian Controversy" which he little dreamed of provoking. He has raised spirits which he will not find it so easy to lay. I cannot but figure to myself the surprise and consternation and contortion that will come over his placid face when he perceives himself in the hands of one who finds child's play in demolishing all his ar-

guments, and who shows so much more *knowledge* on the whole subject and all its collateral branches that he can scarcely refrain from exclaiming, "*Aut Morus aut Diabolus.*" Both he and the world are probably yet destined to learn that these *Swedenborgians* are downright Antæuses, who no sooner touch the ground than they spring up invigorated for the contest, and that they *know* no other than an upright position.

NEW YORK, *Nov.* 22, 1847.

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The remarks upon Davis *jump* with my own ideas very accurately. I have just written a long letter to Mr. Parsons—a *Memoire Justificative* of my course in relation to Mesmerism, which has drawn upon me the deep disapprobation of the Boston circle. I take the ground that if Davis' book is *genuine* it claims justly all the notice and notoriety I have given it as a psychological marvel calculated, and in Providence probably designed, to explode the prevailing notions respecting the necessarily *truthful* character of every thing emanating from the spiritual world. Messrs. P. & Co., can see nothing but the horrid infidelity of the work, and plainly intimate that they regard it as a humbug. This is very idle. It is a book of *preternatural origin.* I was indeed sadly disappointed in its latter portions, which I had never read till published. But it is equally available to our purposes whether true or false intrinsically. For myself, however, I receive and admire the philosophy more and more, and Mr. Reed's assault in the last New Jerusalem Magazine is one of the most impotent failures I have ever seen. If he is right, Swedenborg is undoubtedly wrong in some of the grandest points of his system.

NEW YORK, *April* 8, 1848.

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"As to your ideas on the ministry, I do not feel sufficiently at home on the subject to trust my own judgment. But let them be presented. They will excite discussion, and discussion will elicit truth. Theoretically I am myself extremely radical on almost all points pertaining to Church order. I know very little about official rank or character except as constituted of Truth and Good. I preach simply because I think I have things to communicate that will be of use to my fellow-men. I do not perceive that I should derive any more *authority* from a hundred ordinations, and as to *trines* and *degrees* in the ministry it is all *in nubibus* to me. There will *necessarily* be a trine of

some kind in this, as in every thing else, and this will take care of itself. So as to Conventions, *as now constituted*, I ignore them altogether. I acknowledge nothing that identifies itself with the structure of the Lord's Church. Still, my mind is open to the light of evidence, if any can be afforded; but it must be very clear.

NEW YORK, *Dec.* 22, 1848.

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I must confess to a deep-rooted aversion to the very name of "priest" and "priesthood." I look upon the very institution, as for ages existing and acting, as the bane of the church, and the chiefest enginery of the pit against its true interests. At the present day I see nothing more disastrous than the effects of what is termed the "stated ministry." It leads to a passive and apathetic dependence on a superior order of men, who are virtually looked upon as hired to take care of the religious concerns of their congregations, thus virtually relieving them from the duty, except as it respects attendance on the sabbath-worship, which after all is not so much *worship* as *instruction* — that is, ministry to the *understanding* instead of the *will*, which latter is the true principle to be brought into play in *worship*. The consequence is, that *individual responsibility* is merged and swamped in the paramount sway of the clerical order, and the process of personal regeneration is constantly at the lowest ebb.

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As to *ecclesiastical authority*, I know nothing of it. My authority as a teacher of truth comes in with the knowledge and the love of it. If I *have* important spiritual truth, and am in the real good of life, I am authorized to proclaim that truth without seeking credentials from any power UNDER HEAVEN. This is one of the first and simplest of all natural rights,— one of the clearest of rational intuitions, and I cannot consent to extinguish this light, even out of deference to Swedenborg, provided he requires it, which I am not at all satisfied that he does. But, however this may be, my own conviction is unwavering that the ministry, *in its present constitution*, must be broken down before the real internal life of the church can be sensibly advanced; for the existing system operates as a license to laxness — a dispensation from duty — to the great mass of the church. The distinction between *laity* and *clergy*, as now held and acted upon, I regard as fraught with all manner of

mischief to the Lord's Kingdom; yet I am as fully convinced as any one, that a *function of teaching* exists in the church, but not as the prerogative of a distinct order — a hierarchy.

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And now, as to your pamphlet, you will have inferred that it has done little towards detaching me from my previous ground. At the same time, I can afford to do justice to it as an argument, though in the main, I think, rather of an *analogical* than a *logical* type. It shows, however, immense research in threading the line of evidence and in the collation of items, and by carrying up the institute to an origin in the Ancient Church, you have put the whole matter of *succession* on a new basis, which cannot soundly be disregarded by the letter-men and the patristics. For myself, I cut the Gordian knot by the sword of the spirit — in the doctrine of *progress*, severing the past from the future and bringing in a new order of things, in which the whole church is a "royal priesthood."

New York, *Jan.* 27, 1852.

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In reference to your being a "Southern man and a slaveholder," I should be sorry indeed to believe that that fact would operate to close any mind in the New Church against what you may write in that spirit of candor and fairness which I have always recognized in your essays.

In this connection may I say that I have been long exercised with a deep anxiety to know the views of our Southern brethren on the subject of their relation to *the* institution. Indeed, I have thought that the great interests of the Church called for a kindly and Christian discussion of the subject. I have had for some time an able article on hand, entitled "Aphorisms on Slavery and Abolition" by an esteemed brother (A. E. F.), who has passed several years at the South, and whose mind is burdened, as mine is, with the *gravamen* of the theme. Cannot the subject be discussed without engendering alienation of feeling on either side? Is there not a *New Church* aspect of the matter which it behoves us all to apprehend? Our distinguished northern abolitionist, Gerrit Smith, a man of princely nature and princely fortune, which he almost *lavishes* in the cause of philanthropy, is coming slowly but surely into the New Church. And it is desirable to know what platform there is on which such a man can stand and hold fellowship with such men as yourself and Mr. Cralle at the South.

NEW YORK, *Feb.* 26, 1852.

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I shall suggest some matters of serious thought to our good brethren of the South, but I shall do it in such a manner that it will be very wicked of them to be offended with me. There will be so much of the nightingale in my roaring that they will find it hard to think hard of me. But let time tell.

NEW YORK, *March* 14, 1852.

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I am much interested in the view of your remarks in regard to the colonization of the African race. The idea is altogether new to me, but I am a great entertainer of new ideas. I do not readily commit myself, but I am quick to consider. There is certainly great weight in what you say respecting the *climatic allocation* of the negroes, and I trust you will give me credit for not being a very ferocious abolitionist, when I can so fully appreciate the force of the Southern side of the argument, whether new or old.

Suppose that when I have got through with my series of comments on the subject, you throw together your thoughts on that particular theme, and let me publish them. I think they will do good on both sides the line (M. & D.'s).

The several tractates you were so good as to commend to my attention, I have not as yet looked up, and the reason is, that the light in which I treat the subject is altogther the *moral.* I wish to find out and point out what *conscience* has to do with the matter, for this, if I mistake not, is the lever which is to do all the prying in the case. In this aspect of it, I do not find anywhere much that helps me. The abolitionists have strong logic, but they lack the right spirit, and cannot make allowances. The pro-slavery folks, on the other hand, plant their defences at the wrong points, and have too much of the *sic visum Diis* in their philosophy. As in most other things, I stand a good deal alone in my position, not exactly fellowshipped by Trojan or Tyrian, but mightily little moved all along by the opinions, whims, or dislikes of others.

LETTER

FROM REV. HENRY W. BELLOWS, NEW YORK.

WALPOLE, N. H., *July* 35, 1860.

Rev. and Dear Sir:—You asked me recently to communicate any recollections I might be happy enough to have of the late lamented Prof. Bush. I regret now that I did not more carefully cultivate the opportunities which his residence in New York and his cordiality towards me offered. But an active ministry in that great city makes professional intimacies almost impossible to those not brought together by routine. Prof. Bush generally afforded me his friendship and society when he was in the best orthodox standing, known as a scholar and honored as a Christian, and I a young and obscure minister of an unpopular sect in a strange city. He was probably drawn towards me by some dim foreshadowing of the isolation into which he was about to plunge by a conscientious following of the light which his earnest studies unexpectedly shed upon the opinions the promulgation of which had raised him to renown. At my first acquaintance, in 1839, I think, he was just beginning, apparently, to suspect that he had not attained in the popular system of Calvinistic Trinitarianism to absolute and final truth. This gave him a sympathy with inquirers, and dissenters from the multitude. I very gratefully recall the strength his friendly visits gave me during the first year I was in New York—for they were the first tokens of religious sympathy that reached me from beyond the limits of our little Unitarian body. Before I knew who he

was, for several months I had noticed quite regularly, on Sunday mornings, a thin, scholarly form, with a worn and earnest but benignant face looking down on my pulpit, in Chambers Street, from a back seat in the gallery of the church. When he came and introduced himself, I recognized my grave and learned-looking hearer, and felt a thrill of pride and gratitude that he should find any thing satisfying in the first preaching of a crude young man regarded by his Christian neighbors generally as little better than an infidel. Soon after, he brought with him to my house another scholarly man, then an orthodox pastor, but since better known as Author and Educator, whose generous and gentlemanly discussion of the points in controversy between the Trinitarians and the Unitarians, inspired me with profound respect. These men had been attracted to each other by the native liberality of their minds and the sweetness of their dispositions. They were attracted to me by the isolation of my position, and a faith in the earnestness of my convictions. I recollect Prof. Bush surprising me one day with the expression of his opinion that a revival of religion was more likely to break out under the preaching he heard in Chambers Street, than under any he could at that time find in New York.

It is unnecessary for me to describe the progress of Prof. Bush's change of opinions, or all that he suffered from that change in the estimation of the Orthodox communions. I did not see enough of him at the time to make my testimony of any peculiar value. But I remember that to me, to whom he might so naturally have looked for sympathy in the coldness and averted countenances of his old friends, he uttered at no time any words of bitterness or disappointment. I do not remember one syllable of complaint or surprise or chagrin. He seemed entirely possessed with the love of truth, and devoted to its pursuit with no reference to the effect his conclusions might have upon his interest as an extensive author whose fortune was in-

vested in the orthodoxy of the numerous works he had published, and which were then enjoying a wide reputation. Nor did he seem to count it a trial worth murmuring at, that his studies led him in a solitary path, out of the crowded fellowship he had long enjoyed, and to probable poverty and loneliness. I do not know that he was abused or persecuted by his old friends. It was difficult to speak against a man so transparently clean of heart and upright in life. I suppose he was quietly dropped, and his works no longer recommended. But he certainly carried with him into all his heresies, nothing but love to all men, friends or foes. I honored and loved his character and spirit as I have done that of few men.

Although Prof. Bush was never, that I know, in any theological sympathy with the Unitarians, and although he ultimately adopted opinions very different from theirs — he seemed at all times a man of thoroughly enlightened mind. It was difficult to reconcile many of his views with the evidences of general soundness of intellect which his conversation and writings so abundantly furnish. I always had a singular and anomalous distinction in the respect I felt for him and his powers of mind, and the want of respect I felt for his conclusions. Nor am I able now to understand how so candid, acute, and many-sided a person, full of learning and literature, and with a perfect love of truth, should have entertained so many opinions at war with the conclusions of the normal mind of all ages.* For

* With the utmost respect for our valued correspondent and the denomination of Christians which he represents, we would humbly suggest that what is here called the *normal* mind of all ages is predominantly *natural*. In saying this, we do not refer to that well-known spirituality which has always been identified with *piety* and *religion;* we refer to a certain spirituality of the *intellect* — a refinement and interiority of mind which may, or may not, exist with more or less of true piety; (certainly it is not unfriendly to it, though it may exist without it); but which is precisely that which does not pertain to the common natural, or the common intellectual. It is emphatically the *spiritual* mind. And it is this which can believe so many things, and "entertain so many opinions at war with the [*so-called*] normal mind of all ages." It is this, and nothing but this, which has its

Prof. Bush's recluse and scholastic appearance gave a false impression of unacquaintance with the practical world, and habits of partial observation. Those acquainted with his conversation or his writings will remember that few men were as well read up in modern thought, as sensitive to the suggestions of the times, or as rich in a vocabulary fresh from the mint of to-day's experience. His easy, pliable, and popular style gave evidence of a flexible, attentive, and sympathetic nature which learning could not bury in the past, nor blunt to the present. Had Prof. Bush enjoyed better health, or

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seat above the natural, in a more interior region of the soul, but which remains unopened and undeveloped in so many persons, and which may distinguish the unlearned and the simple quite as readily, frequently more readily, than the learned. In fact, the human mind is so distinguished by orderly degrees, substantially existing one within another, not unlike a nest of boxes, that it is very possible for one to have an *immense* natural, with very little of the distinctive spiritual yet open or operative. Such men as Theodore Parker and Ralph Waldo Emerson, and many scientific and philosophical celebrities, whether of Christian or anti-Christian belief, are instances in point. They may have much refinement of sentiment and morals, and religion too, such as it is, and be of the purest character; but they live for the most part in the outermost region of the soul. They may go to great depths in the natural, and, with many of like state and quality, pass with the reputation of profundity. But they do not and cannot believe easily in spiritual things (bating the general ideas of God, religion, and immortality); the other world is in a thick cloud to them; they doubt the nearness of angelic and spiritual beings; they cannot *familiarize* themselves with the mansions of eternity; they do not believe it possible that any thing beyond the Scriptures can be distinctly seen and known; and of course they are shut to all that mighty *system* of truth and revelation which the Seer of the New Jerusalem has made known to us. They call these things, to a great degree at least, "abnormal"—not pertaining to a sound and normal and healthy condition of the mind. So true it is that "God hath hidden these things from the wise and prudent, and revealed them unto babes." Not necessarily to babes in intellect, and not necessarily to large and powerful intellects, but to the innocences, the simplicities, the affections of the pure and spiritual in mind, however existing. Many a poor man or woman, of very little culture, will believe more easily than the wise and mighty — understand more readily — and perceive with an intuition far superior to the most correct, and cultivated, and expanded natural reason.

Thus do we account for our "candid, acute, and many-sided person, full of learning and literature, and with a perfect love of truth, entertaining so many opinions at war with the conclusions of the normal [natural] mind of all ages."—Ed.

had he begun his theological career under liberal influences, he could have rendered still more valuable contributions to his favorite science and to the cause of religion. Very respectfully yours,

HENRY W. BELLOWS.

Rev. Mr. Fernald.

LETTER

FROM A CLERGYMAN OF THE "ORTHODOX" CHURCH.

Mrs. Bush: — *My Dear Madam,* — In the deep sorrow with which you have been visited by an inscrutable Providence, you have my warmest sympathy. The friend, the counsellor, the companion, the sharer of your joys and sorrows, the father of your children, and the first human object of your heart's love — he has passed from your sight. His footstep no longer greets you on your threshold, nor his accents fall in soft music upon your ear. You speak his name, but he gives no answer; you call, but he comes not. You walk where he walked, but he is not with you, and you sit where he sat, but he is not there. He comes to you in your dreams, but does not stay — it is a dream-visit. Your mind's eye sees him everywhere, but your body's nowhere. He is gone, but not lost. Memory holds him still enshrined, and you live over and over again the happy days of your united life — two streams flowing evenly in one — two hills with no valley between — two suns merging their light and heat to make one solar, social system.

But the past, like him, is gone, and like him too comes back only in dreams, and retrospective visions, and thus returns but to tell you how *alone* you are. And yet you are not alone. Those two dear children are with you, whom you love more for his sake than for your own. You are not alone, for He who says to his sorrowing ones, "I will not leave you comfortless, I will come unto you," is a "present help in trouble."

An all-wise Sovereign, he is yet a pitying Father. Not an absent Deity, sitting a compassionless observer in the centre of a universal and unapproachable indifferentism. In Christ, He is a sympathizing friend, who bore our sickness and carried our sorrows. I see him with you — I hear the words of comfort He whispers to your troubled soul, "Fear thou not, for I am with thee, be not dismayed, for I am thy God. I will help thee — yea, I will strengthen thee, yea, I will uphold thee with the right hand of my righteousness. When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee. When thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." Words of human sympathy have little healing power for wounds which the death-angel makes. But these words of the Lord are a sovereign balm to heal. They are *living*, *loving*, and can never fail you.

But I wished to write, not so much *to* you as about him of whom you have been bereaved. It may be of little consequence to you what I thought of him, since you know his thorough excellence as I could not, and had trial of it in years of purest and holiest intimacy. Still it is a pleasure to me to dwell on those traits which distinguished him as a gentleman and a scholar, and endeared him to me as a Christian and a friend.

I was never able, as you know, to agree with him in his acceptance of the theology of Emanuel Swedenborg, nor in his avouchment of the Swedish seer's claim to infallibility in the announcements of his philosophical and theological doctrines. Nor have I been able to see how with his great learning and habits of independent thought, the dicta of any mere man could have secured from him such implicit confidence as did the teachings of his favorite author.* Perhaps, however, in his noble transparency of character, he puts the

* He believed that the *man* wrote by authority and protection from the *Lord* — at least in all essentials. — ED.

key into my hands, when he says, in his "Statement of Reasons," "I am constrained by fealty to truth to acknowledge that the circumstances of my being brought about this time into contact with the phenomena of Mesmerism, had a most decided bearing upon the progress of my convictions, nor do I scruple to say that in all human probability I should never have come to the position which I now occupy, had it not been for the overwhelming evidence of truth derived from this source."

Guilelessness made a large part of his generous nature. That unsuspicious disposition which every one loves was a marked trait in his character. It lies so in the direction of the second of those two great commandments, — love to our neighbor, — that it seemed in him almost identical with it. He projected his own good-heartedness into the objective case, and then took other men to be as guileless as himself. From his earlier cloistered life, he looked out upon a world, in part of his own "mental creations, or projections." This subjected him often to disappointment, and sometimes to practical inconvenience and detriment. It was the intensity of this virtue that led him so fully to endorse the seership and revelations of Andrew Jackson Davis, from which position, his discrimination led him finally to recede.*

I was impressed with the candor with which he listened to an objection or admitted a difficulty. "That is a view," he would sometimes say, "of which I had not thought. I must examine it." "There is a real difficulty there — a mystery which I cannot explain." This trait, together with his unbounded good-nature, made him a most agreeable private disputant, and an admirable controversialist. He was very confident that

* He endorsed him in part, for the manifest truth of certain portions of the book referred to, before he knew what the whole character of the work was to be; but as soon as he discovered the bold infidelity of it, he rejected it immediately. His position on this subject may be seen from the several allusions to it in this book.—Ed.

he was right and his opponent wrong. But he never lost his temper and never railed. If he could not reason, at least to his own satisfaction, he would give up the case, or hold it in suspense, awaiting further light. In the ardor of his first love for Swedenborg, he thought his philosophy would clear theology of all its difficulties. But further study led him in candor to admit that the same difficulty attaches to the Swede's system respecting the origin of evil as to any other. "A thousand ages' pondering," he said, "can bring forth no other result."

At first he received, as you know, with the same enthusiasm, Swedenborg's Conjugal Ethics, even that part which is a stone of stumbling to so many less earnest receivers, and with the same confidence in its purity and supernatural origin, as in his doctrine of the Lord. More careful examination, however, and the refining magic of woman's pure and holy love, — her tender assiduties and vine-like *eclaircissing* clingingness changed his assent into dissent. This brought his speculative and his practico-moral philosophy on this subject into harmony. And his usual candor led him frankly to admit that he could not see how those teachings could be acted upon without producing the most disastrous results. He thought the new doctrines would free all subjects from mystery, but this, he says, "is left in a profound mystery." "I confess we are here required to wade in deep waters." *

He was one of the most accomplished Biblical scholars in the country. Philology was his forte. He was entirely at home in the original languages of the Scriptures, and their cognate tongues. These were the study of his life, and his qualifications in these respects as an interpreter of the Word of God, greatly exceeded

* The teachings here alluded to are not the *general* ethics of the work on Conjugial Love, but those which speak of legitimate separations, not divorces, of married partners for apparently trivial causes, or vitiated states of mind and body. See Con. Love, Nos. 252 — 254.—Ed.

those of Swedenborg, who never read a word of Hebrew till he was fifty-five years of age, nor till then had undertaken any systematic study of the Bible. Your wifely *heart* will excuse me to your Swedenborgian head when I say that, in my judgment, Bush's compact "Notes" on the Pentateuch, in every excellence of a pure, consistent, spiritual, and reliable interpretation of the Word, far exceeds the ponderous "Arcana Celestia." Had he continued them upon the broad basis on which they were commenced, they would have proved a rich and lasting boon to all lovers of genuine Biblical science, and have brought as much honor to the author as would be safe for any one man to possess. And yet the humble confidence of the greater in the less was singularly childlike and Johannic. "He must increase, but I must decrease." At the very point where the disciple was strongest, and the teacher weakest, the faith of the former was put to the severest test. "When we come to the Biblical interpretations," he says, "we feel in regard to many of them more like one who is led by the hand in the *dark;* though we find it easy to justify to ourselves the most unbounded confidence in our guide."

The charm of his manly bearing was a passport in all societies. His elegant simplicity and blandness of manner gave him a centripetal force that drew to him all the truly refined in high life or low. His social culture, and his broad, deep, many-sided, genial nature made him a favorite in the social republic as his genius and learning did in the republic of letters. But far above all these shone out in his life the light of his quiet, unobtrusive piety. You, my dear madam, knew his interior life of faith and love as no other one did. You know how constantly the flame of it was fanned and fed by prayer and the Divine Word. You know how much he felt the want of sympathy in the New Church, in his views on prayer, and how earnestly he labored to introduce a change in that respect.

This *life*-element which he found in the Old Church,

he carried with him over into the New. It produced a breadth of character, and a reach of view which were not easily adjusted to his new relations. "The bed was shorter than that he could stretch himself on it, and the covering narrower than that he could wrap himself in it." His free spirit was too progressive for his co-religionists, and soon left him not quite at his ease with them, or them with him. He brought a powerful pen to the advocacy of their speculative doctrines, but he could not have a lock put on his lips when he wished to open them for the oppressed. He did not leave the free and spacious mansions of the Old God-ordained Church to be cribbed or closeted within the legislative confines of a man-made Convention. The Church with him is not a Presbytery or a Convention, or any mundane external organism, but a "dispensation." He held that an individual, if he be regenerate, is a church in its least form; and with the fathers of New England, that "the Catholic church is the whole company of the redeemed, who are effectually called from life and death unto salvation in Jesus Christ." He did not allow a monopoly of the priesthood or ministry. Every man was a minister if he had charity, and was competent to teach. And when the rulers could not bind him by conventional withes, they cast him out.

Speculatively he was a New Churchman, but vitally he was of the Old Church also. His *Gnosis* was Swedenborgian, but his *Pistis*, Pauline. From his Swedenborgian stand-point, logically, he said that the old doctrines are falsities, and the faith of the Old Church is dead, though he said this neither often nor loud. But his practical judgment set aside both his logic and his stand-point, and his "heart burned within him while he talked with us by the way," and in our eucharistical fellowship. Swedenborg taught him that there is no life or love with those who hold to the doctrine of a personal trinity, and justification by faith

alone,* and with his *head*, he partly believed it. But in his *heart*, he would as soon have believed him if he had said there is no heat in fire, or light in the sun, for the light of his own life had been kindled there. He felt to the last the holy affinities of the higher Christian life still holding him in the communion of the good. He saw it in the self-denial, in the heaven-born charity, in the spiritual warmth, the glowing zeal and aggressive forces that marked the life-movements in all the ranks of that Church which is as old as Abel and as multitudinous as are the good in every generation.

But he has gone where the discrepancies of the head and heart are all harmonized — where the godly of all sects and ages constitute the church of the first-born in heaven. Here he saw through a glass darkly, but then face to face. Here he knew in part, but now he knows even as he is known.

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* Not quite so bad as this. Swedenborg has some passages which seem to imply great harshness of judgment towards those who persist in such fundamental errors as are here alluded to, or in a personal trinity as he describes it, and in the principle of *mere* faith alone; but he everywhere distinguishes between errors which are only of the head, and which may pass off, either in this world or the next, and those which are the result of a confirmed evil principle in the heart. He also makes a distinction between the quality of that kind of good or love which is connected with falsity, and the quality of that which is united to pure truth. It is for the want of a fuller discernment of this distinction in his writings, that he sometimes appears uncharitable and false to mere errorists.—Ed

LETTER

FROM A LADY OF THE "ORTHODOX" CHURCH.

Rev. Mr. Fernald,— *Dear Sir:* — If by walking through the gardens of Memory, I am able to pluck some tiny flowers worthy to blossom in the wreath which you are twining in memoriam of our departed friend, I shall account it a pleasure and a privilege. It is many years since my orbit crossed with that of the good Professor, but I well remember my first impressions concerning him. Possessed of a rare, unselfish nature, with one of those hearts that never grow old, gifted with a vigorous mind, marvellous for his acquisitions in all departments of learning, yet without egotism, nay, full of the simplicity and single-heartedness of a child, his "sphere," to use a New Church expression, was most genial, and at once attracted me. Although he afterwards changed his ecclesiastical latitude and longitude, yet those early impressions of his character were but confirmed until he closed his earthly career. Indeed, so fresh and guileless was he even to the very last, that one would almost have supposed he had drank at the fabled fountain of immortal youth. This trait was the more striking in him, as his long bachelorship in an upper room in the great Babel, which he was wont to call his "*den*," would ordinarily be supposed a sufficient excuse for a cynical disposition. But neither this, nor years spent in digging dry roots in the driest of all languages, in the least withered that generous nature. Bookworm as he was, sitting in his arm-chair planted in nearly the centre of his sanctum, and completely walled

in with volumes of every size and shape and tongue, he yet had nothing of those accretions which usually form about such a personage. Indeed, he was too genuine a character to be spoiled by any amount of learning, and he would frolic with his little girl, and fire crackers with his boy, as if he were the child in years that he was in heart. His playful humor and contagious laugh will not soon be forgotten by any who have once enjoyed them.

There was frequently a vein of this humor running through his letters, as a few instances may illustrate.

"Order reigns in Warsaw, and Peace perches on the plume of your goose-quill and mine. Let us go and chant a pæan in the Temple of Concord, and then you can return home, while I busy myself in bringing out a new battering-ram to bear upon ——— fortress."

"Ask him to put a poor Polyglot in the way of earning his bread and butter. I'll back myself against any Latinizer he can pick up, though as you perceive I do not always stick to the King's English."

"If you will not catechize me relative to any other by-gones, the apologies for which I have forgotten, I shall keep in good spirits to the end of my sheet, and may some time write another, but if you 'glow'r,' good-by."

"The burden of a grasshopper seems to break my back. The fact is, I am worn out — done over — broken down. I want the services of Dr. Diet and Dr. Quiet. Dr. Merryman can come afterwards, if he is sent for."

"Conclusum est. If we do not start soon, we shall go into liquidation so completely, that there will not be enough of us left to take the trip. While then the melting process is going on, we have determined to truss up what remains and take our departure."

"Let me be as severe and truculent as I may towards your perversities, you are determined that the salt shall not be spilled at our feast, and I am compelled — willy-nilly — to say amen."

"*Petition.*—The undersigned do hereby humbly and respectfully petition, supplicate, pray, invoke, implore, and beseech, in behalf of the damsel M., that her honored parents would consent to her prolonging her sojourn for another week in the house of her heretical hosts, forasmuch as the aforesaid damsel doth not consider herself to have been, or to be likely to be, fully satisfied, satiated, and replenished with a sufficiency of the pleasures, varieties, gayeties and gauds, of this present world of New York and Brooklyn, unless she be allowed to add thereunto the exquisite satisfaction, enjoyment, and delight of attending the on-coming party of our venerable friend, who would fain grace and adorn said contemplated assemblage with all the beauty as well as the chivalry which the circle of his youthful acquaintance will allow to be gathered together unto the reunion proposed to be held in the halls, parlors, and downstairs dining-room of the habitation wherein the maiden aforesaid now temporarily abideth.

"If it seemeth good to the respected parents now sought unto and addressed, to grant the above petition, most devoutly urged, we the petitioners, as in duty bound, will ever pray, etc."

Here follows an array of "signatures duly authorized."

I suppose it is generally known that after his defection from the Old Church, the receipts from his invaluable commentary fell from a handsome income to a mere pittance. To this he playfully alludes in the following extract: "I have become a rampant heretic for believing the truth, and the consequence is an awful '*minishing of means.*'"

That he embraced what he solemnly believed to be the truth, no one can doubt who knew what he sacrificed to his convictions. All must admit that in this he steered entirely clear of worldly wisdom or selfish policy. Nor did he content himself with simply expressing his views. Presuming that what was so plain to him, needed only to be presented in order to win

assent, with his wonted enthusiasm he sought to bring others into the New Church.

"The light," he says, "will by and by struggle through the clouds. The azure clefts are gently opening, and the cerulean vault will ere long appear in the glory of its expansion, and the splendor of its ruling orb. If you would taste the sweetness of certainty touching the sanctities of the soul, and the hopes that nourish them, read and ponder the pages of the Swedish seer. Wonder, joy, praise — all elements which form the inner harmonies of the spirit — awake under the touch of his revelations, and like Paul, you know not whether you are in the body or out of the body. But alas! this piping and charming, I fear me, will be for the present bootless. Nevertheless, I charge thee to love me as well as may be, notwithstanding I may seem to talk not 'after the wisest.'"

"Pray reconsider your conclusion. Read ——— and see if you do not hold up both hands in a rapture of amazement. You will be astonished that all this wisdom has been a century *uncorked*, and scarcely a sip of it has ever come to your lips."

"I rejoice in a flood of new light just obtained on the subject of the genealogies of Matthew and Luke. Get some green silk blinds ready to save your eyes."

However far from the old landmarks Professor Bush may have strayed, no one who intimately knew him could fail to note his deep, earnest piety. Though cast out as a Gentile, by many of his own faith, for following out, as he ever did, his honest convictions of truth and duty, yet he cherished no resentments. There was not one drop of gall in his nature. Hence, his controversies were marked by a spirit of rare courtesy and kindness. It was not in him to quarrel with man or beast, and though often wounded by what seemed unkind and uncharitable remarks, he never retorted in like fashion. The sweet, childlike simplicity and purity of his character, always so marked, seemed, if possible, to increase during the last two or three years of his life, as

did also most manifestly, his delight in heavenly communion. He was eminently a man of prayer, and the indifference to this subject of many in the New Church, was a matter of painful regret to him. He brought it earnestly before his own people, and labored perseveringly to remove what he considered their mistaken impressions with regard to it.

I recall an interesting conversation which I had with him, a little more than a year previous to his departure. He told me that his communion with God had for some months been increasingly close and very precious;—that he often lay awake in the watches of the night, meditating on the infinite love of God, and that he could not restrain his tears at the views he had. He added that he felt like saying to those he met, "My dear brethren, my dear sister, do *you* get near the fountain?"

It was not far from this time that he spoke to me with great enthusiasm of the works of some of the Puritan fathers, which he assured me were "*exceedingly rich.*" And taking down one and another from the shelves where they stood ranged with his favorite authors, he read several passages of rare unction with marked emphasis and delight.

As he was unconsciously to himself and to us all, approaching nearer and nearer the invisible world, the Divine Spirit seemed to fill his heart more and more. In those last scenes when earth was fast receding from his view, he often read from a small edition of Thomas à Kempis, which he was accustomed to carry in his pocket. This invaluable book, with the Word of God, which had become increasingly precious to him, at length came to constitute his almost exclusive reading. After removing to Rochester, he wrote:—

"We have been now nearly two weeks in our new home, and we have found it almost an earthly paradise. We are embosomed in a cluster of all manner of fruit trees, now bursting into blossom, and affording foothold to hundreds of singing birds, which flood the air

with their carols. Would that you were here in the midst of this glorious sheen of earth, sun, and sky!

"But alas! what scene on earth is without its drawbacks? My health is not only poor, but *ominously* bad. The doctor has almost signed my death-warrant by the announcement of a *heart disease*, of which I had no suspicion. * * I can only walk a few rods, and I get up-stairs at night on my hands and feet. The prospect of a soon terminated career is rather strong upon me.

"And what shall I say of myself in this position? I have peace — great peace — peace like a river — peace ineffable, the inflow of which is so powerful that I am almost constantly at the point of shedding tears, and dissolving in tenderness. But observe, this prevailing frame is not the result of any special experience founded upon the prospect of a speedy departure; not at all. The Lord has been bringing me to it through fervent prayer for several months. Blessed be his name for this fact."

A few weeks later he wrote: —

"Oh, how I wish I could enlarge on the Lord and his redemptive work as it now opens before me. But I cannot do it. I can only say I am lost as in an ocean of Divine love."

Differ as we might on certain points, yet knowing what I did of his inward life, I looked up to him reverently, longing to be a partaker of his spirit — to share his peace. No one who knew him, whether in the Old or the New Church, could doubt that he was a dear child of God, fast ripening for heaven.

The fragrance of his memory will never die out from among us. Those who were blessed with his friendship have suffered, and still suffer from a keen sense of a loss in their social life that can never be repaired. In this cold world, we sadly miss his warm, unselfish, earnest affection. And if it is so with *us*, how must it be with that widowed heart, where he is enshrined as a perpetual presence? Alas, human language affords no

measure of her loss. In the words of her departed companion, "May the good Lord with whom are infinite compassions, stay and uphold her spirit by ministrations of his love, flowing into the core of her sorrowing heart."

But for thee, blest spirit! we can only rejoice with joy unspeakable.

Oh! the peace — the peace of heaven! — deep, seraphic, and divine,
And the boundless bliss and glory which are now forever thine!

TRIBUTARY RECORD

To Prof. George Bush, by Rev. Lyman Whiting, Providence, R. I., an intimate friend of the departed, while living in Brooklyn, N. Y.

"Precincts of greatness" surely encompass all that is really great everywhere. The bald desert fitly spreads its silent wide waste before the silent pyramids; and as fitly the grandly fertile prairies skirt the great Father of Waters. It is equally true of men. That which lies round about them in God's providence, is an atmosphere of suggestion as to the men themselves.

A very friendly welcome, not embroidered with much formal phrase or manner, opened Prof. Bush's house to me as a guest for a few days. A friend of his and mine had first opened the heart on both sides, and though we met as strangers, we had hardly time to notice we were so, before a sense of acquaintance had really changed that condition.

I was young, reverent, curious, and even studious of every movement of the famed man welcoming me. He then was in his prime; prosperous and up to working speed.

A kind of *atmosphere of character* filled the house. His manners, tones, attitudes, genial cadences to common sayings, and a noticeable barytonic emphasis of assent to what his guest might say, and, too, after a little time, that visible double movement of mind, one being action in a remote superior sphere, a kind of higher thought carried on, while staying in the common conversational sphere of those around him.

His wife and the children (small then) were around him, and it took not long to see they were a species of household deities to him — spoken to in tones having a kind of worship in them, hardly any conventionalism of manner being apparent. "Reverence is due to a child," said a Roman poet, and Prof. B. seemed to me to show the just mode of that truth.

His singularly strong, dark eye made several sweeping glances over me, as in the path of some sentence, meant a little as a measuring-line and plummet, by which to get the dimensions of his guest. After a half-hour below, he would have me to his study. 'Twas a proud ascent to me. His study! I'd have climbed a glacier to get into it. Such a study! Books — books, on shelves, on chairs, on boxes, on the floor, — piled, packed, lying endwise, crosswise, everywise; — scraps of manuscripts, proof sheets, pamphlets, folios, and demi-semi-mos, — old wormy Dutch, German, Greek, Latin, and English tomes, bristling with paper strips, of extracts or references, stuck amid the leaves. A scholar's workshop, truly! The entire story ('twas the upper one of a Brooklyn house) looked like a crater of letters, tossed from the regions below, and left to find their places as best they could. Now, think of him there: his tall, sturdy, yet classic figure; hair like Nestor's, face pale, even then

> "Sicklied o'er with the pale cast of thought;"

his study robe on, the left hand toying in its leisure with the huge watch-seal, as he goes from shelf to shelf pulling variety after variety from among those chaotic treasures, and expatiating like Demosthenes upon their contents, history, or character. Here, sir, is a rare *Aldine;* this is an Elzevir, (exquisite to behold!) and here Robert Stevens is reverently cherished in that royalest monument of scholarly toil. The Greek Thesaurus, — and before your wonder at these comes to any abatement, the special commentary apparatus begins to stir the nicer eloquence: Here's "Burrows

on Balms "—"fine gold, sir, fine gold." Curious monographs, costly importations, rare antiquities, and out-of-the-way authors, "out of which I got much help, sir," in rapid display engross the notice.

But treasure-showing tires; though your surprise deepens as you discover how accurately he knows not only *where* every book in those rooms is, but when the author lived, and what is the main mark of the book. Such disorder to the eye, and such wonderful order in the owner's mind, divide your surprise.

The talk now goes more under surface. That great rich field of philosophy, over which he held such mastery, waves under his words like fields of golden grain under autumn winds. Then come discussions of the grand organic laws, underlying all words and forms of speech; rich, splendid, are some of his views! I think, indeed, of no part of many conversations with this rare scholar, which were so rich, so tenderly devout, even as those covering the field of the divine mind inspiring human speech, and of man's developing that inspiration.

Through several days this hospitable interview lengthened, and in the numerous busy conversations enjoyed, a world of subjects seemed to have had a place. The transition of faith to New Church doctrines was fully, frankly talked through, and, like many things seen as marvels in the distance, dwindled in the intimacy of close inspection.

The substructure and essential elements of his spiritual frame were unchanged. The elemental faith of his soul had taken some new expressions and forms of representation, but penetrating through them, the ideas they covered seemed to be radically the same as those of "credible believers" anywhere. His phraseologies and visible symbolisms seemed like a new, and rather awkwardly worn costume, not officiously paraded, and shielded by a very studious sensitiveness, suggesting to a visitor, "hands off! I am holier than thou"— but

rather a costume taken on for reasons satisfying the wearer, and not made obtrusive to the visitor.

It was a part of his greatness to be visibly superior to his system in this much—that he could see truth and love and goodness just as plainly out of *his* Church as in it.

His family devotions had been simplified and put into line with his new ideas of prayer; but they seemed to be no less devotions. So of all his communicated piety.

In April preceding his decease, he settled his plans for going from Brooklyn to Rochester, N. Y. Our last interview was near that time. He was reclining on his bed, in study robe, as if just resting a little. But pallor and loss of strength assured a visitor of his sure decline. He had great hopes from the change of locality, and desired his tenderly watchful wife to bring me a drawing of the cottage and grounds, and with his trembling, bloodless finger, pointed out his plans of culture and devices for recreation there.

He then told me of an Article he had begun, upon one of the radical questions of the Church terrestrial, and the views he should put forth. The calm, distinct speech of the sick-room gave a very impressive pathos to their enunciation. We did not agree in views, and in gentle but free debate traversed the theme. He was seriously considerate, and evidently balanced the views minutely.

The parting was softened by the sympathies of the scene, and by the hope of at least one more interview before the removal; but the strong tides of city life bore us apart — him to his new home, where the great summons reached him much sooner than our fond solicitudes foresaw.

It is cherished as one of the gems of earthly intimacy, that, as the fissures in the "golden bowl" widened, and the "silver cord" was loosening, his friendly heart watched for the coming, and oft inquired,

as visitors reached the door, if the writer of these grateful remembrances *had* not come now?

Among the learned, devout, and serviceable men with which the Great Head of the Church enriches her history from age to age, his *Name* "shall never be forgotten."

June, 1860.

INTERESTING CORRESPONDENCE,

Relating to a very Early Period of the Ministry of Rev. George Bush, while in the Presbyterian Order.

Indianapolis, Ind., *June* 10, 1860.

Otis Clapp, Publisher, etc.: — I regret that I have not preserved a single letter from Mr. Bush, of the many which I received. I believe, however, that his notes to me were all very brief — just a line or two to put me right on a doubt, or to cite me to the right book and page, or a word or two to start my mental powers in the right direction. He knew well how to effect his object, which was ever to make me work out my own convictions and conclusions, so that the truth should be both absorbed and assimilated.

After the close of Mr. Proctor's year of service in the church at Indianapolis, Rev. George Bush, a licentiate of the Presbytery of New York, visited the church by invitation, and proving acceptable, was duly called to the pastoral charge. He accepted the call, and was ordained and installed by the Presbytery of Louisville, March 5, 1825.

The pastoral relation with Mr. Bush was dissolved by the Presbytery of Wabash (to whose care the church had been transferred), June 22, 1828. Application for this dissolution was made by the church, in accordance with the advice of Presbytery, whose action therein was based upon a memorial from the church, asking advice in view of the fact that Mr. Bush had announced his disbelief in the scriptural authority for the Presbyterian form of Church Government, and had repeatedly and persistently urged his views from the

pulpit, against the earnest protestations of the Session of the Church. A voluminous correspondence, extending through many months, took place between the pastor and Session, before the matter was taken to the Presbytery. This correspondence is preserved in full among the Records of the Church.

Though I was then in such a small degree of preparation to receive truth, yet I easily perceived, to my satisfaction, the folly of parting with a man of Mr. Bush's ability and most exemplary life, because he differed from his Session in regarding the Presbyterian form of government as not sustained (or, as I remember his words) — as not enjoined by the Word. Mr. Bush was then, as ever after, an Independent, in regard to matters of external Church Government.

The above brief history will enable any New Churchman to perceive the cause of Mr. Bush's dismissal from the church aforesaid, and to form his own opinions and deductions concerning the devotion of the Session to the graven image which they had set up, or which had been set up for them, and compare the same with any attempt which has been or may be made within the New Church, to set up any similar image. I beg leave to say, also, that the following statement tells the same story in a somewhat different way:

In the autumn of 1824, Rev. George Bush, a licensed clergyman of the Presbyterian denomination, visited Indianapolis, and preached many discourses. His theology was of the then liberal school, he having imbibed doctrine at Hanover, and not at Princeton. While not hesitating to conform to the "Confession of Faith," in regard to Church Government, he believed and preached that the ruling elders were but leaders of the society, and that every member, of each six, ought to have a voice in every matter of external government. His mind was of the grand and solemn cast, and was manfully walking among the clouds with frequent glimpses of the sunlight above and beyond. The tones of his voice, his personal bearing and cast of

countenance corresponded with his mental qualities. He at once became a favorite with all the church-members, except the Session, who seemed to be in some doubts as to engaging his clerical services. But the earnest wish of the membership, and the somewhat clamorous expression in his favor by outsiders prevailed, and he was ordained and installed as pastor in March, 1825. The country was then newly and sparsely settled, and Indianapolis was but a village in the woods; yet the church where Mr. Bush ministered was well filled every sabbath by congregations of eager listeners; though it was frequently remarked of the principal ruling elder that he was manifestly often very uneasy about something. He smelt out danger to the Organization, I suppose.

Mr. Bush, according to my recollection, seldom alluded to matters of Church Government, in his sermons or from his pulpit; but it was understood that he was pretty freely rebuked in the session room, and that he defined his opinion in favor of Independency, qualified as above stated, in carrying it so far only as to acknowledge the right of every member to vote upon the reception of members, their exclusion, and upon all matters of external polity. The dissension finally terminated in Mr. Bush's dismissal in June, 1828. I have a very clear recollection that all the veterans were eager for his dismissal, and that the less conspicuous members, and especially those who had recently become members on "Profession," were pretty harshly browbeaten by their rulers before they gave in, and were at last led to agree to the dismissal, with aching hearts and tearful cheeks. One of the ruling elders visited my then living, but long since departed wife, two or three times, and was quite decided and curt in his arguments, finally informing her that she must come to a conclusion "whether or not she was a Presbyterian." She meekly suggested that it was not forbidden by the discipline to take the voices of all the membership on certain points, especially as they invariably followed

their ruling elders; and with many tears she declared her love and admiration for Mr. B. and her convictions of his piety and usefulness. But it was again put to her that she could not be a Presbyterian and yet adhere to Mr. Bush. Finally, she assented to the dismissal, signed a paper to that effect, and threw herself on a bed, hid her face, and wept and sobbed as if her heart were breaking. I, on my part, was deeply indignant, — albeit that my father was a Presbyterian clergyman, — and I gave vent to my feelings in no measured, and I fear in no very pious, terms.

The outsiders soon had a meeting, and concluded to set up an "opposition line," and have Mr. Bush preach to us at the Court House. On application to him, he assented to remain during that season, and did so, preaching to respectable assemblies every sabbath, or nearly so. We gave the good man his bread, etc., in a rather disorderly and voluntary way; but we certainly did not make him rich. He left us in great mutual good-will; there was no more trouble in the Presbyterian camp, and the most of us outsiders forgot all about the matter in a short time. A few remembered the man.

A quarter of a century ago, I could have furnished some agreeable anecdotes of Mr. B., or of matters with which he was connected. But they have passed from my memory. One circumstance, however, is vivid in my recollection, for a reason which any New Churchman will at once perceive. One day, meeting in the street an acquaintance from Bloomington (Ind.), I invited him to dine with me. He was a respectable farmer, a New Light, or Campbellite preacher, and an unpretending, good man. I sent Mr. B. an invitation to meet my Bloomington friend; and he came. After dinner they engaged in a free and most amicable conversation upon various religious topics, treating each other as gentlemen and Christians do in such discussions. They rarely dissented one from the other. At length they took up the subject of devotional prayer,

and agreed *that its object was not to operate upon the Divine Will, for that our God changeth not, and needs not to be moved to be gracious to us; and further, that the object of devotional aspirations is to bring us into such a state that it becomes possible for God to be gracious to us in regard to spiritual matters — that if in our very hearts we desire any spiritual blessing or deliverance, we have only to ask, and receive;* and much more of the same sort — quite in a New Church manner. I instantly perceived the self-evident truth of what they said, and was glad; for until that moment God had always appeared to my mind as terrible. This truth sunk deep into my mind, and became a new and very important idea with me, leading me on to a gradual freedom of intellect. That idea was my starting-point, and though, frequently, not thought of for weeks and months, it would recur again and again, to carry me another short and faltering step. Shamefully neglected, I trust it has never been profaned, and never may be. The sacred truth which I loved was this: viz., "God governs the world."

In December, 1845, our congressional mess assembled one evening, in our boarding-house parlor, to take tea. No table was spread, but each one took from the servants, and placed on his or her plate such refreshments as were desired. These were deemed social meetings, and coteries of two or more engaged in prolonged conversation. On the evening in question Mrs. A—— was my next neighbor, and while I was sipping my tea, my mail was brought in by a servant. Among other matters I found the first number of "the Swedenborg Library," published by Mr. Bush, and a note next the title page to this effect; viz., "Will you not send a poor man two dollars to help him through the world? Ask Mrs. A——, for I think she will send me two dollars." I handed the note to Mrs. A——, who immediately handed me two dollars, which I remitted to Mr. B., on the next morning, with the same sum from myself, and a note expressing my

pleasure in hearing from him. Three or four numbers of the Swedenborg Library came, and were carelessly thrown aside. Mrs. A —— asked me repeatedly if I had read Professor B.'s periodical, and I made the best excuse I could for having neglected that act of *politeness* to the editor. At length she extorted from me a promise that I would read the first number. I did read it, and, as I read, my natural eyes opened to the dimensions of saucers, in wonder that I had now for the first time read in a book better theology than I could think. I read all the numbers, and got myself introduced to Mr. Crutchett, of Washington, who loaned me Swedenborg's writings freely and gladly. I spent most of many sabbaths in his library, and rapidly absorbed that Truth which to receive and not obey is fatal.

From that time till about a year before Mr. B.'s departure to the other life, I wrote long letters and short ones to him, and received in return just such brief notes as he perceived would be most useful to me. Is it any wonder that I revere his memory? A few weeks before his departure, he sent me this message; to wit, "Tell Judge W. that I do not yet despair of his enjoying a quiet old age, free from the terrible conflicts of which he now complains."

In giving you a sketch of these incidents, I regret that, in order to preserve historical accuracy, I have placed myself too much in the foreground, leaving Mr. B. in the distance. My objects are to comply with the request of the enclosed note, and to present a proof that Mr. B. was a spiritual man in 1827, and also an instance of the manner in which he sought opportunities to draw men's minds to a consideration of the truth, which, I learn, was his habit.

W. W. W.

SKETCH.

[The following extract from a letter to the publisher will serve as an appropriate introduction to the article here given:—

"*Dear Sir*:—The minister referred to in the accompanying sketch was in after-life known as Professor Bush. Its disclosures were never referred to during his life, and committing them to writing was never contemplated. It is now done at your request. There are persons living who would recognize some of the incidents. The writer does not wish his name disclosed.

NEW YORK, *Sep.* 3, 1860."]

As near as can now be recollected, a sermon was preached on the first Sunday evening in April, 1831, in a village of some magnitude in the state of New York, on the red dragon of the Revelation. Writing from memory, the third verse of the twelfth chapter of Revelation is assumed as the text. The preacher was apparently about thirty years of age, slender and frail, with full intellectual developments. He had been in the ministry some five years, a portion of which was in one of the Western States, from which he returned impressed with the conviction that modern Church organization did not accord with that of the apostolic days. This led him to an investigation of the whole subject, which was at a later period committed to writing. He at that time doubted, as it afterwards appeared, the existence of authority to constitute a salaried ministry. But to return to the text, he assumed the dragon to be the pre-existing pagan power of Rome, and upon this assumption the sermon was based; which was delivered

in a solemn and impressive manner, to a respectable audience, and listened to with marked attention, and, as it afterwards appeared by their conversation, with much satisfaction. After service, a portion of the congregation, with some of the church officers, accompanied one of the elders to his house, where the sermon continued to be referred to with approval and approbation, until a stranger present from another part of the state, who had remained silent on the subject, was applied to for his opinion, which he declined giving, and when pressed, gave as a reason, that the congregation appeared satisfied, and any dissent from their unanimous conclusion might be construed into a breach of good manners. This but added to the importunity of one or more of the minister's friends, when the stranger remarked, as nearly as can be recollected, in substance as follows: "The Scriptures, in their threefold character, refer to the past, the present, and the future; when to the past they are historic, when to the present they preach, and when to the future they prophecy. Pagan Rome was pre-existent, and necessarily came under the head of the past, and consequently could not be included under the head of either present or future: whilst the Divine, by whom the book was penned from which the text was taken, announced it as a record of the things that were shortly to come to pass, and consequently future, in opposition to the assumption of the preacher, rendering his premises erroneous, which, with the discourse, necessarily fall."

The company were evidently disturbed at the summary manner in which the whole subject was disposed of, and it was rather plainly intimated by the more zealous, that such remarks were unbecoming laymen, who were not expected to trouble themselves with subjects of this character. The answer to which was, by the stranger, that the remarks were spontaneous, without perplexity or trouble, and would not have been made but at their solicitation, and he should conclude with the single remark, that the minister would live to see

the day he would be ashamed of the discourse he had that day preached. Following this, the stranger had a dream, which tended to impress these particulars and others, before and after, more particularly on his memory. He was apparently walking with a friend or acquaintance, when directly in front of them appeared a serpent some two feet in length, which, as they advanced, directed its course to a tree in front of them, and ascended to its top. The tree was without foliage, and when the stranger sounded it, he remarked to his companion that it appeared to be dry. To which the response was, "but there is honey in it." As the two left the tree, the serpent seemed to descend and follow at a short distance from them, and when they turned, it seemed to stop and remain in a listening attitude, and immediately on the right appeared a splendid coach, with spirited horses, and the stranger with a coach-whip in his hand. His companion was on his left. The whip was drawn back, and a blow struck with such precision, that the small end of the lash, with a snap, fell directly on the serpent's head with such force as completely to paralyze him, at which the horse gave such a plunge as caused the carriage to shake and tremble. The blows were repeated at intervals, a second and a third time; the horses in like manner springing and shaking the carriage, without seeming to move it forward. The whole seemed in some way subject to the stranger, who, when the last blow was struck, turned to his companion with the remark, "What do you think of your serpent now?" With this the dream ended.

Immediately after, the minister previously alluded to entered a stage in which the person designated stranger was really journeying, and placed himself on the same seat with him, and commenced a conversation of a religious character which brought on a response of more than an hour's duration, and was only remitted, as question after question was propounded. What was said was evidently entirely new

to the querist, and greatly excited his wonder and amazement. To the final question, after the stage had arrived at its destination — "Do you find many to concur with you in these sentiments?" it was answered, they were seldom communicated, and never unless by request, for it was deemed wrong to cast pearls before swine, or to give that which was holy to the dogs. With this remark the two parted, but ever after were on terms of friendship. From this it is evident a new field of thought was opened to this minister, and how unwaveringly he continued to explore it, is only known to his most intimate friends. He was a man of extraordinary attainments, but mild and gentle as a child; affable, courteous, and unassuming, but hesitated at no sacrifice for the truth's sake. Friends forsook him, and poverty stared him in the face; and by some he was treated with suspicion, but he braved it all; was modest, truthful, and punctual in his pecuniary engagements with others. He gained great mastery over his propensities, as is evident from the fact, that after his change of views he abandoned the use of tobacco, to which he was addicted, and he carefully refrained from speaking disparagingly or disrespectfully of every one, even when he had been assaulted. In conversation, bitter and censorious words were avoided. He never was, however, reconciled to the idea that there was any authority for a salaried priesthood, and for his services accepted donations, and was frequently heard to regret the want of an income that would enable him to serve gratuitously in the *ministry*. He would sometimes, however, humorously defend such clergymen by repeating the story of the Quaker and the salaried priest. The former had inquired of the latter, how he could conscientiously accept payment for ministerial services, evidently so inconsistent with apostolic usages. His reply was, that he had accepted the care of a congregation, to which he devoted the six days on which it was lawful to work for a salary, and gave them his services gratuitously on the sabbath. One of his friends

would insist that ministerial appointment and succession had been much misapprehended. That the appointment of Matthias, the successor of Judas, was by nomination of candidates, and an election by ballot, precisely as elections are conducted at the present day, and not by lot, as has been assumed. That the appointment of deacons for the care of certain widows referred to a class of both men and women who had abandoned their traditionary gods, instead of widows in the ordinary acceptation of that word as at present used. That the term widows referred to a class who had separated themselves from the Gentile worship, without being sufficiently instructed to unite with the Apostolic Church; that these were the widows who were neglected in the daily ministry, and for the care of which the deacons were appointed; that to them the formularies of the church were more particularly entrusted, such as baptism, the Lord's supper, the settlement of disagreements, etc., whilst the apostles devoted themselves to the Word. This organization has eventuated in the judiciary of the present or the Apostolic Church, and in the present order of ministry.

REMINISCENCES.

BY A LADY.

I REMEMBER the first time I ever saw Prof. Bush out of the pulpit. It was at the house of Rev. B. F. Barrett. I was a young girl at the time, and felt no special interest in the religious themes upon which he conversed with cheerful, subdued enthusiasm. He had just openly embraced the views of Swedenborg. *Then* I could not comprehend the largeness of his satisfaction; but there was a *wholeness* in the impression which he made upon me which I shall never forget.

His carriage, his regal head, his clear enunciation, and use of just the words required to give the right shade to his idea, all struck me; but through all this there seemed to beam forth a nature which a little child could understand; the very manner in which he bent his head to listen to the remarks of those who could not measure heights with him, seemed to say, "There is something of worth in this soul."

I sat beside him at the tea-table; and it was a childish pleasure to me to be so near him. He took no notice of me, except to thank me for necessary civilities; but I kept saying in my heart, "O Prof. Bush, I wish you were my uncle!" It seemed as if it would be so easy to confess my failings and temptations to him, and as if he would benignantly strengthen my highest aspirations, instead of condemning my shortcomings.

After that, when I used to meet him on Broadway, with his thoughtful head inclining towards his

breast, though he did not recognize me, my heart smiled as if a benediction had passed by, and my involuntary feeling was, "Thank God for having created him." I remember his kindly face at my wedding, and then distance lay between us. The next time I saw him I was visiting New York. I entered the church, where through depths of silence, his voice fell upon my ear; he was uttering the Lord's Prayer. Ah! as I listened, I caught the very sound of that earnest solemn life I had pined to catch, that it might lift me up; there was a history in the tones of his voice, and it repeated the poem of aspiration, combat, and victory, which rises from every regenerating nature. "Rejoice not against me, O mine enemy! when I fall I shall arise." Tears fell involuntarily, as if a key had been fitted to some deep chamber within, and it had unlocked at the first touch. That the feeling of trust which took entire possession of me, was not a peculiar effect, I am certain, for I have known of many (whose acquaintance with him was as limited as mine was at that time) who went to him in moments of intolerable suffering and indecision, and poured out the story of life, praying for his counsel; — he was so easily understood by those who "took a walk through his heart."

The first time I had an intimate conversation with Prof. Bush was in 1856, many years after the first meeting with him. My sister and I went to Brooklyn, one lovely afternoon late in August, to call on Mrs. Bush, among other friends. "Stay," she said, taking hold of my sister's bonnet string, as we seated ourselves in the parlor, "the Professor will come down."

We obeyed, and while we were removing our bonnets, little George Bush, "a six-year-older," hurried into the room, and rushed up to his mother, exclaiming, "There's *such* a boy in our yard; he's been striking me and striking me, and he says if I go in the street the constable will take me up, so I can't take my papa's letters to the post-office any more."

"Didn't you do any thing to provoke the boy?" asked

his mother, with that maternal wisdom which comes by experience of boys.

"Not a thing!" he answered energetically; "I only hit him just such a *leetle* bit with this!" bringing down a little willow switch with the last degree of moderation to his mother's knee. Here his father appeared, and George Bush, junior, went to the back parlor windows, to see if any thing could be discovered of the "terrible infant!" Prof. Bush never strove to display himself in conversation; he was always too much in earnest for others — too good a listener, to commence a conversation about himself. One of his first questions as he sat down beside me was about the religious state of the distant community in which I lived.

"Though you find no one near you who sympathizes with you in your religious position," he said, "I am glad that you join, in a measure, with another Christian denomination to advance the good Lord's kingdom; the Church must be purged of illiberality and sectarianism before the reign of charity will commence. You correspond with M—," he said animatedly, referring to a lady in whom we were deeply interested. "Did she ever tell you how singularly she was led by Providence to find a solution for her religious perplexities in the writings of Swedenborg?"

"No, sir; she only said she met a lady at a hotel who had 'Heaven and Hell' in her hand."

"Come up to my study," he said rising, "and I will read you some of her old letters, which trace out the action of her mind for a long period; there is a fascination about her writings to me. I have not heard from her in a long time."

I delivered a friendly message which M— had commissioned me with to the Professor, and then we all ascended to the third-story back room, which was the study; books were piled up on shelves from floor to ceiling; they were stacked on tables and under tables, on chairs and under chairs. The Professor hunted in his drawers, and finally discovered a package of letters

tied with a string; he read them, and we gathered around him and listened with that sense of enjoyment which young girls feel when herded together, to listen to a romance. After the reading was over, we talked about M—, her declining health, and joyful anticipations of the beautiful life of the spiritual world.

"I asked her if I might write a little sketch of her after she died?" I said.

"What did she say?" he asked, laughing at the sort of frankness which subsisted between M— and myself.

"She said I might if I wanted to, but she would try in heaven to lift my thoughts up above earthly things to eternal relations. Do you think, Professor, now that we four are so earnestly talking and thinking about her, that it can have any influence in turning her thoughts towards us?"

"Whether it can make her ears burn, according to the common superstition?" he said, smiling thoughtfully. "If we were in the spiritual world, the interest we are sending out to her would bring her into our midst; if she is alone, and her attention is not attracted by others, she is probably thinking of us, but while we are circumvested with a gross material body, we are rarely able to *touch* the absent with our thoughts, unless there is extraordinary congeniality, and physical causes are favorable."

For the benefit of the inquiring, I will say that M— afterwards wrote me that her ears did *not* burn at the proper time, being filled with an unearthly din made by carpenters and masons who were altering the house, and she was in a state of earthly perplexity generally.

The Professor and his wife called our attention to several new books just issued from the press, which lay before us. "Why, Professor," asked sister, "do you read all these books that are sent you?"

"Oh, no!" he replied, "Mary [alluding to his wife] reads the lighter works, and gives me her idea of them. I read a passage here and there sometimes."

"The only work of fiction which the Professor ever read *through*," said Mrs. Bush, "was 'Jane Eyre,' and that he sat up all night to finish. He read that just before we were married!" she added, laughing, as if to explain the romantic indulgence which he had permitted to himself.

That day I learned more of the genial, beautiful side of the Professor's character than one would have learned in years by holding intellectual disquisitions with him. In all respects, he exactly realized the impression I had received from him at the house of Mr. Barrett so long before; it was as if I were only actually walking through a scene, every particular of which I had previously received an inkling of in a dream. I was surprised to find that he had incidentally heard of something which I had very much at heart. He kindly asked me about it. I did not reply elaborately, lest it might seem as if I were anxious to enlist his influence, and I felt as if I had no claim to press my personal interests upon him. I think he half guessed what was in my thoughts, for when sister and I went to his wife's room to put on our things to go home, he came up from the parlor in a few minutes, and lightly tapped at the door; he came to ask me about my plans, and to suggest one or two little things which might save me a few hours' time. He seemed solicitous gently to prepare me for discouragements. Said he, "Do not forget that worth and non-success are often coupled together in this world, and that as frequently demerit and success walk hand in hand." His whole manner said more delicately than words could have done, "Follow out all your own designs, but if you are disappointed do not be afraid of my good-will in helping you!"

I went away, thinking I would not tax his time a moment for me, unless I was reduced to the last extremity. In a few days, my main hope broke, and was lost; I tried to balance myself on five or six little hopes in succession, but the timbers cracked and I went under. Nothing seemed left to me but the kind face

of Prof. Bush, and without stopping an instant to let the waves of discouragement rise higher, I made a pilgrimage to his house. He was at dinner; dreading to meet strangers in the parlor, I ran up to his study, bidding the servant say I was waiting there. In a moment Mrs. Bush came in to see me, and soon after the Professor followed. I was just tired enough to tell my story thoroughly, and to be desperately frank. I thought, "I shall meet the Professor in heaven, and what is the use of concealments?" He listened sympathizingly—was silent; then with the simple, brave candor of one whose benevolence would not suffer him even to do an apparent kindness, without learning first whether it could have a harmful drift, he said, yet how gently, "We sometimes, in trying to perform even a laudable work, find far back in our minds, a first cause which is rooted in selfishness. This moving cause would lead us to act, to persevere even against the will of Providence. Are you clear about this? Have you looked all through your mind, and are you holding your will, like one who is waiting before Jehovah? Outward conditions are of far less consequence than a right attitude towards our eternal state."

I tried to answer him transparently; then came his words and looks of kindest encouragement. He suggested the only plan of success which seemed to him feasible. "Send me what I mention," he said, "and I will write a letter for you, and say all I can."

I did as he wished the next day; a few days after he came with his wife to visit us, according to a previous engagement; they brought the two children to play with my sister's little ones. I learned then from his wife, that instead of writing a letter, he had been in person to advocate my interests, and had thus inaugurated the first element of success. The children played in the yard that afternoon; occasionally, when their merriment became vociferous, the Professor would rise from his chair and walk through to the back parlor windows to inspect their performances; he went out

to the back door to see if the swing was secure, or if a fall could be detrimental. In the evening, the grown people sat in the front parlor, and the "small fry" surreptitiously gathered together four ottomans in the back parlor, turned them upside down, squeezed themselves in one apiece, and in ecstasies of delight, set themselves about navigating their portion of the house, which proved to be the Atlantic Ocean. When the excitement reached the explosive pitch, the Professor would call George twice by his pet name, and say, "You are making *altogether* too much noise! You must play more quietly!" George, by the way, did not happen to be as boisterous as the others, not being so much accustomed to out-door sports.

The last time I ever saw the Professor was in the month of September, 1858. It had ere this become as habitual in our family to say, "the dear Professor," as to call other gentlemen Mr. Smith or Mr. Jones. A half-dozen congenial friends were gathered at his house, having one of those little visits which are so charming from the absence of conventional restraints. The Professor was invisible before tea, being deeply engaged in his study. Mrs. Bush chatted in our midst, having on a large check apron over her neat dress, while she pared peaches for tea, the servant being engaged with the family ironing. Finally, we were all gathered at the cheerful tea-table, expecting every moment that the Professor would make his appearance; his wife sent for him a second time. He came walking hastily in, saying as he made his entrance, hardly yet extricated from a "brown study," "Why, my dear, why did you wait a moment for me? You know I'm uncertain!"

He made his courteous salutations standing at his chair, then seated himself and reverently asked a blessing. When we adjourned to the parlor, he brought forward a small machine, the principle of which had been known to the ancients; but it had only recently been rediscovered. He showed us the action of this with

enthusiasm. When after a while, I found myself seated beside him on the sofa, I could not forbear telling him how important had been the service which he had rendered me two years before; I had not seen him since. He listened with the patient indulgence which characterized him when others were speaking, and then attributed the result to a cause which would have been no cause at all, if *he* had not made kindly use of it. "The hand of Providence was clearly marked in it from the beginning," he said, with his habitual reference to a higher power; then he added, laughing, and motioning significantly towards his eyes, "I shall never forget how you looked that day as you sat in my study."

I questioned him about a theological matter in which he was interested; he began to discuss it with ardent zeal. "What do you think of this view?" he asked.

"Professor," I said, "when I first read your ideas on this subject, it gave me a pain in my heart."

"Ah!" he slowly and thoughtfully uttered; then subjoined, "Yes, it shocked your preconceived ideas."

"Well, even now, Professor," I said somewhat timidly, "it seems best to me that there are so many who cannot accept your idea."

"Undoubtedly! undoubtedly!" he responded with a tranquil heartiness. "The Lord can prepare the minds of men for new truth in his good time; yet do you not see that I must enunciate my convictions? I saw last month that you were verging towards my position!"

"But I haven't *got* to your position yet!" I answered, laughing. "I only begin to see that I did not apprehend the whole bearing of your view. I only begin to have an inkling that a hundred years hence, it will be seen that your ideas did not retard the real good of Zion." I felt in his presence what I did not say, that he had been looking over our heads all the time.

"This external machinery is giving way!" he said,

touching his breast. "I am failing; I have been for a year!"

I could not believe his words would be realized before I should see him again. Even now I find myself saying a thousand times, "Oh, if I could only talk with the dear Professor about this!" How very often I find myself looking forward to the happy day when I shall talk with him again in heaven! It almost seems as if the first greeting will be, "Is it not so, Professor? Is it not in this beautiful world just as we thought?"

SARA A. WENTZ.

LETTER

FROM MRS. ELIZA DICK.

New York, *March* 4, 1860.

My dear Mrs. Bush: — The best way in which I can furnish a reminiscence of the Professor, is to send you a letter which I wrote to my sisters immediately after that day I spent at your house. I extract the following: —

* * * * "Now, dear sisters, I will turn to the day which I spent at Prof. Bush's. I wish I could transcribe the sweetness of it all! how you would have enjoyed it! As soon as Mrs. Bush found that it was I who was waiting to see her, she sent for me to come to her room. There sat the dear Professor in his arm-chair; he looked so feeble and so changed, but he met me so warmly; there we three remained all day alone, except when Mrs. B. left us to receive calls in the parlor. The Professor had been suffering very intensely, having been without sleep day and night. Several times he was obliged to lie down and rest. The day before, he had an operation performed; his side had been opened, and a large quantity of corrupt matter had been removed; he hopes this will draw the disease from his lungs. He has had to toil very hard for his daily bread; he has worked very steadily upon the Commentary on Numbers; this, with want of exercise in the open air, and his anxiety over his affairs, has had a disastrous effect upon his health. He opened all his heart to me, relating how he was situated financially, and his mental experiences for the last few months. It seems as if such an able, righteous worker should have received an easy recompense, but not a shadow of reproach towards a human being fell from his lips. They are going to move from Brooklyn, having hired

a cottage near Rochester; and oh, you can't think how sad and touching was his tone, when he said, "We could not stay here; I have not paid my interest in two years. I have made all a matter of prayer; my earnest solicitude is to be just. One day, while all these things were pressing mountain-like upon me, I was riding in the stage, in a state of great bodily exhaustion; suddenly these words came to me with overwhelming force: 'My Word is a sure foundation.' I was completely overcome with a sense of the Lord's protecting care. I rested in His arms, and since then, so wonderfully, silently, and noiselessly has the Lord opened out my path, that I have been amazed." He says he never felt a more ardent desire to preach than now; and if he regains his health, there is a fine opening at Rochester. "Ah," said he, "it is *love* which the world needs; I trust I shall preach it more than ever, if my health is restored. So precious have the New Church truths been to me, I long to proclaim them to others." I think he feels as if his time is short, for he said his great wish was to get his earthly affairs in order, ere he took his departure. Mrs. Bush's heart seemed absorbed in the sweet life and pathos which the quiet room seemed to hold; he speaks so tenderly to her. They are coming to spend a day with us a week from to-morrow, if the Professor is able to ride so far; so send your hearts along, dear sisters, to visit with us.

I, too, opened my heart's experiences to them, detailing the trials and duties and hopes of my lot; it was so consoling to pour out my soul to one who stood upon the brink of the beautiful kingdom. I felt as if he would soon see our mother in her heavenly home; and oh! I longed to send her a message of love; but for his wife's sake, I refrained from any expression that would lead her to think I believed he must soon be translated. It seemed as if our very hearts blended in Christian unison, though I felt like a little child sitting at the feet of wisdom. He seemed to me like one of God's holy angels, and thinking it might be the *last* time we should hold such sweet heart-intercourse, the hours seemed hallowed, and on their melting enthusiasm there seemed to fall the sunrise-tints of the sky to which he journeys. In the midst of his sufferings a mellowed love seemed to flow forth from him, towards every child of God. I felt so strengthened by the interview, I have since almost believed I shall meet all the sorrows of life, *smiling on them*, with uplifted heart that can trust the Father.

When I was about leaving, the Professor was lying on the sofa. He looked so benignantly upon me and said, "Didn't the Lord send you here to-day?" It has been a blessing to my inmost heart, and how grateful I felt for the hope that *his* suffering hours had been cheered by the interchange of thought and feeling. But, dear sisters, you know that my love and reverence for the Professor amount to enthusiasm, and I will pass on." * * * * * * * *

Faithfully yours,

ELIZA DICK.

LETTER

FROM MRS. ANNA CORA RITCHIE.

RICHMOND, VIRGINIA, *May 23d*, 1860.

My dear Mrs. Bush : — I have been apprised of the memorial of your honored husband which you contemplate preparing, and learn that you would be glad to receive any personal recollections, in the shape of letters, from the friends who loved and valued him. Will you allow me to claim a place among that number ?

I made the acquaintance of Professor Bush in 1843. He was a constant and most welcome addition to our home circle. All of its members soon became warmly attached to him. He was not at that period a member of the Lord's New Church, but was zealously examining the writings of Swedenborg. His faith in the old doctrines had been shaken; the revelations of science had sapped their foundation ; the tottering walls were crumbling around him, and he stood with head unsheltered from the chilling winds of doubt, looking steadfastly upward, to learn where he might find the rock of Truth upon which he could build a more lasting edifice.

He had recently become acquainted with the phenomenon of Mesmerism, and was earnestly engaged in studying its wonders, and searching out its philosophy. Our household chanced to be equally interested in the discoveries of magnetism, and I think it was through this gate that he entered (as we did) into the " City of the New Jerusalem."

I well remember some of his mental struggles after the light of the new dispensation began to shine in upon him, and to show how great was the darkness by which he had been surrounded. Long after Swedenborg's exposition of the Lord's first and second coming — of the atonement — of all that regards the future world, and the life in this world that leads to heaven had become clear to him, and after he had often asserted that these teachings were based upon sound reason and philosophy, that science herself was their handmaiden and exponent, the doctrine of "correspondence" remained a stumbling-block. He had dwelt so long upon the *literal* sense only of the Scriptures, that he could not grasp their spiritual and celestial meanings as set forth through this doctrine. I cannot remember how many months (it seems to me at least a year) he talked to us, day after day, of this difficulty; but I can call to mind his satisfaction when he declared that he had found the key, and the inner sanctuary of the temple was unclosed to him.

When he publicly made known his spiritual advance, and consequent change of faith, he set aside all worldly considerations; he literally parted with all that he had, and took up his cross to follow his Master. He had nothing temporal to gain, and much to lose. He met with unkindness, rebuke, and even ridicule from his brethren of the Old Church, and many harsh judgments were passed upon him. I have seen him writhing under the wounds unsparingly dealt, but never once heard him regret the path he had chosen, and in which he was steadfastly walking, though with bleeding feet.

He lived with almost Spartan frugality, yet the "sharp pinch of penury" was familiar to him; but he never murmured, and his allusions to his lack of abundance were often jocular, and always evinced content with the humble portion allotted him.

He was a genial companion and very fluent speaker; his conversation was delightfully animated, good-hu-

mored even in controversy, and, in spite of his extraordinary erudition, free from all pedantry. He had a great love for the marvellous; but what inquiring mind, when it is lifted above material things and turned to supernal, has not? Yet with all his fondness for the wonderful, he was not apt to yield ready credence to what he saw or heard without a close investigation of facts.

During the last few years of his life we seldom met, but our friendly relationship remained unaltered; we corresponded from time to time, and I have preserved some charming letters of his; the last was written just before he removed to Rochester.

His beautiful simplicity of character — his unflagging perseverance in the pursuit of truth — his soldier-like battling beneath her banner — his bold uprightness in proclaiming his convictions — his total disregard of worldly interests when they conflicted with higher ends — his unaffected humility — his ready sympathy — his tenderness towards the sick or sorrowing — his constant up-looking to the spiritual world to search out the causes which produce effects in this — his love for God and man, won not merely my affection and admiration, but my profound reverence, and will ever render his memory sacredly dear to

Yours, with best wishes,

ANNA CORA RITCHIE.

Mrs. George Bush.

LETTERS TO MRS. RITCHIE.

New York, *May* 25, 1847.

*My dear Mrs. M.:** — If my epistolary archery could have skilled to reach you while on the wing, flitting from place to place, you would probably have been *struck* by means of a *feathered* missive many, many weeks ago. But, alas, I could not track your aerial circuits, and it is only that I have heard of your intention to *perch* a while at Cincinnati, that I take a *rest* and make a projection towards you.

I should doubtless have done this at any rate, but the *permitted* reading of your letter to Mrs. Turner (who seems to be as *happy* as she has a right to be — among friends, you know) has quickened me not a little. So then you really had long chats with Henry Clay, and E. S. and G. B. were among the topics. Poor man; how little thought he then of the dire tidings that were travelling towards him, and which would make so precious the truths that you could impart to him! Oh, what pleasure would it have afforded your kind heart to have sat by him in his chamber of grief, and poured the balm of New Church consolation into his torn and bleeding heart! Who knows but your consolation may have done him good as it was, and prepared him somewhat better to bear the brunt of his sorrows? If he *should* visit the East this summer I shall be rejoiced to see him; and the East you know is the famed quarter in the spiritual world.

* * * * * * * * *

My own little *brochure* ("Mesmer and Swedenborg,") has just passed to a second edition, and seems to have quite a mission to perform. By letters from England I learn that it is beginning to attract attention there. The Bostonians, many of them, do not like it, as they say it mixes up the apocryphal with the certain,

* Formerly Mrs. Mowatt.

and the earthly with the heavenly, in a manner to be deplored. But I am unconvinced.

* * * * * * * * *

On the whole, the prospects for the New Church are evidently brightening, and she is daily putting on her beautiful garments to the eye of the world. Clothed in the livery of love, she is winning growing favor with those who can assimilate to her divine genius. This, I trust, you and I can do, though the illustration of her doctrines in *life* puts all our virtues to the test. How I long for the time when you can *repose* upon your laurels, and dwell in the congenial sphere of kindred souls!

Be careful and not urge me too hard to go with you to England, or I may be induced to comply. My friends there are pressing for a visit, and one London gentleman has tendered me the hospitalities of his house as long I choose to stay. But such a coward of the sea! Surely my faith must be as a grain of mustard seed. Yet I think I should feel safe with you. At any rate, it would be pleasanter to enter the spiritual world — if so it were to be — in such company. But, after all, I suspect my passage will be *subterraneous* instead of *subaqueous*. The Lord only knows.

Please write me once at least from Cincinnati. My love does not shrink from asking so much of yours, and if Mr. M. adds a line, so much the better.

Affectionately yours,

GEO. BUSH.

NEW YORK, *July* 6, 1847.

My dear Mrs. M.: — My eyes were pleasured yesterday by the receipt of your kind — very kind — letter from St. Louis. A thousand thanks, my dear sister spirit, for your remembrance of a poor garreteer, who is only so much nearer heaven, because he cannot *afford* to tabernacle on *terra firma* — not because he *gravitates* upwards by any special *celesto-potency*. That you should think of me from your terraqueous plain, is probably because I came into your field of vision in *looking up*. You see me because I am there. The fact, however, reconciles me more to the past, and I shall be disposed to retain my *eyry* so long as I can promise myself the pleasure of your optical visitations.

The intimations that you have in various quarters, of the

good results of my feeble labors, are doubtless something of a cordial — dashed, however, with the consciousness of their proceeding more from the *knowledge of truth* than the *love of good*, though I trust there is at least a *slight infusion* of the latter principle in the impulsive elements that set me *on work*. But alas, I do assure you I am so much more a man of *head* than of *heart*, that I am ashamed of any thing in the shape of a compliment. But I am sure of loving my friends; and if I cease to reckon you among the number, it will afford sad proof that *discernment* has gone the way of *affection*, and that there is not enough left of me whereon to hang a tattered shred of regard. But things have not come to this pass *quite yet*.

* * * * * *

When you get to Boston do not fail to go to Mr. Clapp's and get Mr. Ford's "Guardian Spirits," with which you will be perfectly delighted. It is the most charming of all things out of the writings of the New Church, *if* indeed it is *out* of them. The *facts* are full of wonder, and the *moral tone* is admirable. It incessantly reminded me of you in reading it. * *

Davis' Lectures are nearly printed. They are astonishing out of all measure, yet you will be startled by what he says of the Scriptures and of Christ, in which he is undoubtedly wrong. But the phenomena are amazing. He talks like the profoundest philosopher on subjects of which he is *naturally* altogether ignorant. He gives a long account of Zoroaster's religion, and yet when I even asked him whether he had ever heard of Zoroaster, he said he never had, and did not know but he was some relation of John Jacob Astor! But I must close.

Most heartily yours,

George Bush.

Rochester, N. Y., *Oct.* 14, 1847.

My dear Friend: — I know not how to be grateful enough for your own and Mrs. M.'s kind interest in me and my movements, and for your proffer of continued friendship in a foreign land. Oh, how delightful to be there with you! To mingle with you in the New Church circles, which would then be open to us. But, alas! I dare not flatter myself with the prospect. I have no good grounds for the hope of ever crossing the Atlantic. There is perhaps no insuperable obstacle of an *external* kind, but I cannot possibly muster confidence in myself. I am such a simpleton in society — my whole manners and

habits are so utterly alien from the usages of the world — that I cannot venture *among men*. I must stick to my studio. I am a man of the pen, and not of the tongue. With all my cordial regard, therefore, for my English friends, and all my unfeigned love for you twain, I see not but I must forego the pleasure of a trip transatlantic. Give, however, my kindest regards to *everybody*, and tell them I am with them in spirit, if not in person.

If I should write to you in England, I shall direct to the care of Mr. Newbery. You will be apt to hear from me. Meanwhile a thousand blessings attend you. The Lord watch over you in the assaults of winds and waves. The Lord keep you in the peace of love and the assurance of truth, and bring you safe to the *desired haven*, whether above the waters or beneath them.

Yours in sincerest esteem,

GEORGE BUSH.

My dear Mrs. Ritchie: — Your long-tried and unfaltering friendship appeals strongly to my heart. The recent memento of your kindness, received a few days since, impresses me very gratefully, but I run back in memory to the very origin of our acquaintance, and you stand before me as ever the same — always courteous, urbane, indulgent of infirmities, studious of imparting happiness, and merging self in liberal benevolence. This testimony will not harm you, as you will know with what drawbacks it is to be qualified; but these are unknown to me.

The appeal bearing the signature of three of my choice friends has been not a little trying; but the response made to it (about $600) shows that it is not ill entertained in the Church at large. From England I presume I may count upon about as much more.

My health has suffered so much within the last year or two, that I am almost broken down. The climate of Brooklyn is altogether too severe for me, and my physicians advise a removal from the sea-board to a residence inland. With this advice I have concluded to comply, and having let our house, I am now making arrangements to flit (as you know *shadows* flit, and I am but a shadow of myself) to one of the towns in Western New York, probably Syracuse or Rochester. I am in hopes the change will renovate me, as I propose an entire alteration in my habits of life. While I would not neglect to

cultivate the angel, I shall feel no reserve in cultivating a little more of the animal. I expect to let loose my "forcible-feeble" energy on a few acres of land.

I sympathize with you in the longing for a time of free intercourse, as I have a thousand things to talk about. But we must bide our time. I rejoice to know that your good husband is making progress in the truth. Give him my best regards, and accept for yourself the assurance of the best wishes and prayers of Yours ever,

March 5, 1859. GEORGE BUSH.

My dear Mrs. Ritchie: — Perhaps you have heard of our troubles. In consequence of my having married a gentlemen to a lady (both of the New Church), the gentleman having obtained a divorce from a former wife, — now the hopeless inmate of a lunatic asylum, — several of the leading families in my society have withdrawn and established worship in another place.

The affair has been a most aggravating outrage upon the spirit of charity, of which the parties will probably one day be ashamed; but such are the facts. They hold that there is *no possible* or *conceivable* ground of divorce but adultery; and as this is not charged, I had no right to marry the parties, and fatally committed the New Church when I did so. The plea is supremely ridiculous, but it shows what narrow minds there are in the world.

Very truly and fraternally, yours,

GEORGE BUSH.

My dear Mrs. Ritchie: — I must certainly try to see you on your northward trip this summer. I want you, for once, to visit, if for only half an hour, my own domicil, and see for yourself how I live. I have two lovely little *sprigs* that have shot off from the parent *bush*, that will gladden your eyes to look upon. It is pleasant to gaze on such little buds of being before the celestial angels give way to the approaches of lower ones.

Your kindly expressed hope that the clouds lately gathered around us may have somewhat broken away, yet remains to be realized. I have a strong circle of friends who rally round me and who would make great sacrifices rather than see me suffer; but you know one does not like to push good-nature to its

utmost limits; so we worry along, hoping for better days in the issue.

Our society affairs remain in *statu quo*. The elements, however, which have eliminated themselves, were of such a nature that we are better off without them than with them. But only to think of the New Church — a Church of charity — split up into feuds! — Alas! alas!

Yours ever,

GEORGE BUSH.

REMINISCENCE.

BY A LADY.

Dorchester, Mass., *Sep.* 1, 1860.

Mr. Fernald: — *Dear Sir*, — As you kindly request me to record my reminiscences of Prof. Bush, I do so with the greatest pleasure to myself, but I fear with little gratification to others. I give a brief account of an acquaintance so delightful and instructing, that the period at which it transpired has always been remembered as one of the most charming episodes of my life.

My acquaintance commenced with the Professor through a friend much interested then in the study of the science of Mesmerism, if such phenomena can be called a science. It was about fifteen years ago, in the city of Boston, during the period of his transition from the "Old Church" to the "New," as he calls it. Prof. Bush, after some conversation on the subject, expressed the belief that I had strong Mesmeric power, but was not impressible myself to that influence. The subject was very interesting to me, but I was entirely ignorant regarding it, and had seen nothing of its trials or effects. At this time, a young child of six years was visiting in the family, who had shown a singular degree of personal attachment to me, and Prof. Bush was quite anxious that I should try this wonderful power in her case. He had instructed me as to the formula of passes, etc., and one day when he was not present, I essayed a trial of this

magic means. Very much to my surprise and fright, I found "Lucy" yielding to what seemed to me a supernatural influence, and she immediately became fast bound in the mesmeric state. The Professor had informed me how to produce this effect, but not how to guide its operations, or awake a subject from it. Fortunately (for I was entirely ignorant then of the dangers of such operations), he had directed me to control all fear in my own mind, or it would injure my subject. And it certainly required considerable resolution in a young girl as I was then, to behold before her this cold and rigid little child, with pulses almost still — all the avenues of the senses locked fast — and excepting a gentle breathing, as entirely shut out from the world as if the grave had sheltered her. We knew not how to arouse her, and my own feeble strength was fast going, when fortunately the Professor came in. He was perfectly delighted at the sight, not fearing any danger, and all who remember his natural, childlike expressions when pleased, can understand his joy at this corroboration of his favorite theory. Lucy proved to be clairvoyant in the highest degree. Her own will, and all her mental powers, were entirely merged in mine, and her senses answered only to what appealed to those of her mesmerizer.

She was placed in a position where she could not possibly see me, and the Professor gave me disagreeable things to taste, which, without my speaking, she appeared to taste herself, and expressed her dislike of them. If I were touched, she would shrink as if from the same slight blow, and would obey my will instantly, while I kept perfect silence. The Professor wrote on a piece of paper for me to will her to go to the piano and play; which I did, still keeping silent, and she arose, leaving us all, and walked with her eyes tightly shut, to the end of the apartment, where she seated herself at the instrument and played through one of her simple melodies. In short, it was the most perfect proof of this wonderful power which at that time Prof.

Bush was engaged in investigating, and which he considered as a subject to be studied by the side of the spiritual disclosures of Swedenborg. And it is, *in itself alone*, a sufficient refutation of those charges which have been brought against him by his more conservative (?) brethren, of endangering the interests of the "New Church." For surely, the great Providence was thus leading and preparing him, as it has many others, by these means, for the complete triumph of a more glorious faith than any thing which his ancient "Orthodoxy" had to offer, and the enlightenment through him of thousands of others. Witness also his own beautiful confessions concerning this high-minded and independent course of inquiry.

To an imaginative mind — to one who delighted to study the action of the soul, this "Transfer of Thought," to use one of his own expressions, has great fascination. It embodies so sure a proof of the action of the spirit apart from the material senses, and above all, indicates the exalted purity and quick sense of justice which is the very essence of the Divine soul breathed into man ere it is polluted by worldly temptation, that it is highly valuable to all spiritual inquirers. For, although we are well aware that these abnormal ecstasies argue nothing for the *regenerate* state of the soul, and may be produced in subjects of the crudest and most natural states, and which seem, therefore, to be nothing more than the artificial stimulation of what good is already within them, by subduing the external parts, yet it is plain that such good *is* stimulated, or released from its bonds for the time being, by these abnormal processes. For in this state, the mind has a clearer perception of spiritual things, and seems to observe *a guardianship over the earthly habitation*, so that, frequently, while no word of guile issues from its lips, no shadow or taint of evil can pass the portals of its senses.*

* A passage or two from Swedenborg will best explain this: "Human wisdom, which is natural so long as man lives in the world, cannot

Prof. Bush thoroughly investigated those startling phenomena, and gave to the world in his interesting work, "Mesmer and Swedenborg," a full account of his experiences and his unavoidable conclusions.

His own purity, simple-heartedness, and unswerving honesty of purpose—his absolute worship of the truth, made him akin to the spirit when thus almost severed from its earthiness; and it was like what we might imagine angelic intercourse to be, to see this noble man, whose whole life had been passed in spiritual conversations, thus directing and enjoying the most exalted states of the soul while still bound by its earthly fetters. E. P.

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possibly be exalted into angelic wisdom, but only into a certain image of it; . . . but still the man in whom the spiritual degree is open, comes into that wisdom when he dies, and *may also come into it by laying asleep the sensations of the body*, and by influx from above at the same time into the spiritual principles of his mind." D. L. W. 257. Here it is affirmed only, that the man *in whom the spiritual degree is open* may come into this wisdom by laying asleep the sensations of the body. But there is a great difference between having the spiritual degree of the mind open, and having only the spiritual senses open. The first takes place only with regenerate persons, by a life of love, and obedience to the Lord's commandments; the second may take place with any clairvoyant who obtains, artificially or otherwise, any degree of spiritual sight. And, by coming into angelic wisdom by the means aforementioned, is not meant merely to possess it in the interiors of the mind, but to be in it and to live in it permanently; for "a man may be *elevated* to it, and *possess* it while he lives in the world; but still he does not *come into it* [at least, ordinarily speaking] till after death, when, if he becomes an angel, he speaks things ineffable and incomprehensible to the natural man." D. L. W. 239.

Something very similar appears also in the following passage: "*Even with the wicked*, corporeal and worldly things may be laid asleep, and they are then capable of being elevated into a sort of heavenly principle; as is sometimes done with souls in the other life, particularly such as are recently arrived, who have an intense desire to see the glory of the Lord because they had heard so much about heaven whilst they lived in the world. Those external things, with such, *are then laid asleep*, and they are thus raised into the first heaven, and enjoy their desire; but they are not able to remain there long, corporeal and worldly things being, with them, *only in a state of quiescence, not of removal*." A. C. 2041.

Thus it is with all similar states in the world, whether produced by mesmeric power or otherwise. It is only an artificial exaltation; it argues nothing for the purity of the actual, but only of the potential character (which is indeed very encouraging); and may not abide the real life and trial of the soul.—Ed.

COMMUNICATION

FROM OTIS CLAPP, ESQ.

My acquaintance with Prof. Bush commenced in 1844 or '45. He had given a course of lectures on the "Resurrection," in Portland, and was told that some of his views were in accordance with those of Swedenborg. He therefore called upon me and asked questions. I presume I spent an hour in opening and explaining the subject. He left without my knowing him. He proved a good listener, and I do not recollect ever to have met a man whose first interview interested me so much. In a few months he called again, when I learned his name. After that, as he passed through the city, he always called, and we had long conversations on the New Church doctrines. I was most happily interested to note the progress which he had made at each period of time as he called; and when he finally announced his acceptance of them, it was a matter to me of unalloyed satisfaction. An acquaintance and friendship then commenced which continued to the time of his death.

In the year 1845 he came to Boston, and gave a course of lectures on the Soul. Although the audiences were not large, they attracted considerable attention among thoughtful minds interested in such subjects. The lectures were given in the hall in Phillips Place, and I well recollect them, as this was the first time I had ever heard him lecture. The well-known Father Taylor was present by invitation of a lady, and though he could not at first yield assent to his conclu-

sions, he listened with an attitude of such absorbed attention as to attract notice; and afterwards remarked, that whether the utterances of the speaker were true or not, there was no doubt he spoke from the heart.

The substance of these lectures was published in 1845, in a book on "The Soul, viewed in its bearing on the doctrine of the Resurrection." It was while studying upon these questions that his mind became opened to the reception of the writings of Swedenborg.

In the winter of 1845 and '46 he came to Boston and delivered a course of popular lectures on the claims of Swedenborg, in the vestry of the New Jerusalem Church in Bowdoin Street. They attracted crowded audiences, and caused much inquiry, as was shown by a constant stream of calls for books, pamphlets, and tracts. This was the only course of popular lectures ever delivered on the subject in this city. They were afterwards repeated, in part, in the Bridgewaters and other towns. About this time Mr. R. W. Emerson gave his lecture on "Swedenborg," which Prof. Bush took pains to hear, and at once wrote a Reply, while travelling and lecturing from place to place. It was delivered at the Odeon, in Boston, on the evening of Jan. 16, 1846, to a full and appreciating audience.

In the year 1846 he prepared the work entitled "Mesmer and Swedenborg," a duodecimo volume of some three hundred pages, and it was published in the early part of 1847. About one-half the work is devoted to the phenomena of Mesmerism, such as Phantasy, Spheres, Memory, Magnetic Vision, Clairvoyance, Magnetic Hearing, Repugnance to Names, Truthfulness, etc. About one-third of this amount is made up of extracts from the writings of Swedenborg. The Appendix makes nearly the other half. Of this, forty-nine pages are devoted to the "Revelations of A. J. Davis;" and nearly one hundred pages to the Seeress of Prevorst. The publication of this work led to a good deal of discussion, considerable controversy, and

some feeling, both in the New Church and out. A number of articles appeared in the N. Y. Observer and Tribune, on both sides of the question, which for ability and sharpness have seldom been excelled. I well recollect the painful and almost fearful interest with which I read a long article headed "Prof. Bush and Davis' Bible." The Reply of Prof. B., in the Tribune, always struck me as one of the most pungent, forcible and successful that I ever read. There is an easy self-possession, an unbounded reliance upon truth, and a quiet vein of sarcasm that runs through the whole, which makes it extremely effective.

Great fears existed also among some members of the New Church, with regard to the influence of this work in complicating the Church with the disorders of Mesmerism and other isms prevalent in the community. These differences were never entirely reconciled, and the effects have not yet been wholly removed. The fears, however, in this respect, do not seem to have been realized. It seems to be pretty well understood that there is no class in the community whose aversion to the disorders of Mesmerism or Spiritualism is greater than that of the Swedenborgians. Indeed, in many cases, the aversion does not seem to be confined to its disorders, but to the thing itself. The work had an extensive sale, over nine hundred copies having been disposed of the first month. Some idea of its influence upon the minds of intelligent readers may be gathered by extracts from a letter of the late Hon. Lucius Lyon, a former senator in Congress, from Michigan, written to Prof. Bush three years after its publication: —

"If the course towards you is to be accounted for by considering the aversion to every thing of the nature of Mesmerism, when viewed in any kind of relation to the developments of the New Church, they have not taken the trouble to inform themselves on this subject sufficiently to distinguish the use from the abuse of it. That when perverted, as it commonly is, it becomes magical, no New Churchman will deny; but I feel assured that the Lord overrules even this perversion, so that

the good more than counterbalances the evil growing out of it. In looking back on my own state of mind five years ago, I do not see how I could ever have been brought to receive and acknowledge the psychological truths given to the world by Swedenborg, but for the confirmation afforded by the phenomena of Mesmerism; and of the fifty or sixty persons with whom I have been personally acquainted, in this and other States of the Union, who have, since that period, embraced the heavenly doctrines, there is not one who has not been more or less aided in the same way. I speak of facts within my own knowledge. What the experience of others may have taught them in reference to this matter, I do not know."

The following note from one of the most eminent divines in the city of New York, will show the estimate in which the Professor was held outside of his own denomination.

My dear Prof. Bush: — Thank you for your extracts and your note. Pray hold me excused for all the negligence of the ———. I seldom write for it now-a-days, and have no time to read or review even the best books. My parochial charge devours me. How I wish I could see much of you, and learn what your patient and severe studies have taught you! Your career is one of singular interest, and has always retained the firmest hold on my respect and affection. I doubt not your work in this generation will tell in unexpected ways on the future fortunes of humanity, and that your intellectual and moral integrity in a generation of time-servers will have an abundant reward from the only just Judge.

Pray come and see me — I am always at home Wednesday evenings, and would be at any special hour, to see you.

It is more meet I should call on you than you on me, except that I am rather more a fixture in local space.

Yours, with many pleasant and grateful remembrances.

New York, May, 1857.

One feature in the character of Prof. Bush was his fairness in controversy. He would either state the positions of his opponents in their own language, or so state them as to reflect the true point in the case.

Owing to this trait, nearly all those who had tried conclusions with him, continued to be warm personal friends.

One of the ablest writers of the advent school remarked to me that he regarded Prof. Bush as the fairest opponent they ever had.

As tutor in Princeton College he is said by one of the trustees, to have been the most beloved by the students in his class of any tutor who ever served in that college. When he left, the students made him a present of a pair of gold spectacles — an article at that day not very common. He was strongly urged by the professors to remain, instead of going West, with a view of accepting a professorship. He received a large number of invitations to accept professorships, but he declined them on the ground that he could be more useful in writing, lecturing, and preaching. He left among his papers the following brief sketch: —

First Society of the New Jerusalem in Brooklyn, N. Y. — The present society of the receivers of the heavenly doctrines in Brooklyn, though highly respectable for members, is still required to recognize a day of small things as marking its commencement. It was in the summer of 1852, that our first meeting was held in the parlor of the house of Robert L. Smith, 24 Strong Place. There were ten or fifteen persons present. This meeting and those which followed originated in the proffer of Professor Bush, who then resided in New York, to attend from sabbath to sabbath with such receivers of the heavenly doctrines as were disposed to meet together for social worship, and to conduct the exercises for them as he might be able. Having some time before terminated his engagement with the New York Society, and his sabbaths being then unoccupied, he was desirous of performing some spiritual use for his brethren, and on that account volunteered his services in the way above mentioned. In so doing his view was not to engage among them as a pastor or minister in the ordinary acceptation of the term, but rather as a brother upon a par with all the rest, except so far as his gifts, qualifications, and promptings might enable him, if it were their choice, to act as a spiritual leader and teacher in their meetings. Having been for a long

time satisfied that the ordinary distinction between *clergy* and *laity* was unfounded, he was desirous of uniting with a little band, however small, whose sentiments were kindred to his own in regard to the true order of the church, and thus to reduce the theory to practice.

Prompted by this consideration, he entered into the movement without any understanding or stipulation as to recompense, as he wished to preserve his freedom intact, and to do all that he did from the dictates of charity, and not of self-interest.

His letters sometimes speak of being sadly interrupted "between editing, preaching, corresponding, and seeing company." Although not officially connected with any of the New Church associations, there was probably no person in the body who held so extensive intercourse as he did with readers and receivers of the doctrines in all parts of the world. Almost every New Churchman who visited New York seemed to feel that his visit was incomplete without calling upon Prof. Bush. His correspondence was enormous. Some idea of its extent can be formed by the fact that eighteen volumes of letters received by him are preserved, embracing the period between 1846 and 1858 inclusive, and some of these volumes contain nearly five hundred letters. Among them are letters from nearly all the leading minds in the New Church in this country and of Europe. His correspondence was large with authors and members of the New Church in England. Many of these letters are of great length. If any student in New Church theology had a perplexing question to solve, he seemed to think that the Professor was the one of all others most able and willing to throw light upon it. Hence the applications of this class were numerous. The kind and genial manner with which he received all such approaches, will account for this condition of things.

He was one of the clearest and squarest men in defining his positions, that I ever knew, both in conversation and in writing. In a letter written in 1849 he

speaks of having, from conscientious motives, renounced every thing in the shape of salary for preaching. "It is not necessary," he adds, "that I should live, but it is necessary that I should be faithful to my convictions of truth." An acquaintance who had been intimate with him for thirty years, remarked to me that he had on three or four occasions nearly made himself a martyr to his convictions.

He once said to me that he withdrew from the Presbytery in Indiana because they claimed to exercise rights over conscience; and he would not belong to a body which made any such claims. He never afterwards reconnected himself with any ecclesiastical body. I often expressed to him a wish that he would join the Convention; but he always declined, feeling that his field of use lay in another direction. His relations, however, were very friendly with nearly all its members, and he took a lively interest in its acts, though his criticisms on some of the proceedings were, it must be confessed, a little sharp. In one of his last letters, written when he was quite feeble, he says, "I am anxious to hear the result of the Convention. While I am writing [June 11, '49], I suppose they are in full blast of discussion on their last business day. I take it for granted you are there," and asks for a sketch of the proceedings to be sent him.

On the 22d June, 1859, he wrote a friend in Brooklyn, thus: —

"ROCHESTER, *June* 22, 1859.

* * * * * *

"Oh, how happy should I have been to be with you in your worship last sabbath! But we were not without a substitute. I have established worship in my parlor, and though generally so weak that I can scarcely kneel and rise again, and my voice dwindled nearly to a whisper, yet I have borne testimony to the Lord in the presence of my own family and some valued neighbors who esteem it a privilege to meet with us. This service we hope to keep up.

"From all quarters I have a confirmation of what you say

of the Convention. I have no doubt I should have enjoyed the intercourse most intensely.

"The fact is, I have felt lately so much of the working of Christian love, and the idea of conjunction with all good spirits is so inexpressibly sweet to me, that I was led several times during the session to pour out my heart in prayer for the dear brethren assembled, that harmony and charity might prevail, and I hope not wholly without effect. * * *

Ever yours,

GEORGE BUSH."

This letter was published in the *Messenger*, not long after his death, and led to a current rumor that he had changed the views which he had put forth upon the ministry, and in relation to the Convention. This, however, was a mistake. Subsequent to this letter, and only a few weeks before his death, he had occasion to pass these in review with a friend, when he took occasion to reiterate them in the most undoubting form; and not a shadow of doubt ever escaped his lips on this point to the time of his death. The yearning of "Christian love, and the idea of conjunction with all good spirits" had been active for a long period. The year previous he had proposed, and partly arranged, to be at the picnic in Abington grove, as a sort of surprise, with this end in view, but the inconvenience of leaving home prevented.

I was stopping at his house in May, 1858, when he opened his mind very freely about his plans and wishes for the future. He had, as he said, what in the common course of events might be some ten years of active life yet to spend. If he could follow his own inclinations, he would like to devote this to the cause of the New Church. He had thought of a work on the "Exposition of the Gospels," taking Clowes' work as the basis, and he would furnish exegetical and explanatory remarks.

His health had begun to be impaired, which led him to look forward to a residence in the interior, where

he could preach a portion of the time, and devote the remainder to writing.

The idea of an Exposition, of the kind proposed, struck me as a work adapted to the wants of the Church, and as calculated to aid in inaugurating a new state in the Church, by opening the interiors of the Word. I at once told him that this was an idea which should not be lost sight of, but be well considered. This led to a correspondence in which the matter was most freely discussed, in all its phases. On the 22d of June, he wrote, "Our project has taken strong hold of my mind, and I have been to-day deliberating upon the best plan to adopt." With this came a plan, nearly the same as that finally adopted. I find that my file contains over fifty letters from him in relation to this work, from one to eight pages each. Probably no work in which he was ever engaged so completely took possession of his head and heart as this one.

On the ninth of July he says, "I have begun the writing business in earnest," and on the tenth he sent the first instalment of copy.

As the work progressed, it so opened and increased upon him that he feared making it too large. "I think," he says, "I had better finish out one No., according to my ideal plan. . . . I can make a vastly superior work by feeling at my ease, and free from the dread of being hampered."

His idea at one time was to bring out one No. a month, but he soon found that the time and labor required made this impracticable. He finally concluded to elaborate very fully some of the most important subjects, such as the "Sermon on the Mount," and the "Lord's Prayer," and curtail on other parts. Out of one hundred and ninty-two pages, one hundred and twenty-three are devoted to the exposition of these two subjects. The Sermon on the Mount, he says, "requires a great deal of exposition, and of careful consideration, which makes slow writing."

On one occasion there was a loss of copy through the mail, which he spoke of "as rather trying to one's philosophy." The next letter speaks of the loss as an advantage. "Sprang to, and by tea-time had two or three times as much more."

The typographical appearance of the work gave him great satisfaction. His letter ran thus:—

"First rate! What more could be desired? The exterior surpasses entirely my original expectations." Of No. 2 he says, it "looks finely. Praise enough to say it is equal to No. 1, and contents more interesting. I am still on the Lord's Prayer. If I had the illumination of Gabriel, I should write just such an Exposition as I am now giving to the church, for their states are not prepared for any thing higher. —— Says my fulness is the charm of the work."

This work was written under the pressure of bad health and pecuniary trials. When on No. 3, he says, "my health is wretched," and "I am obliged to turn aside and write, to keep things going from day to day."

He used to write biblical and literary articles for the daily papers and periodicals; also articles for the new Encyclopedia, etc., etc., as a means of support. The Exposition of the Lord's Prayer, he said, "is very thoroughly elaborated," "but requiring much labor and patience to prepare it." A few extracts from his letters will serve to show his views and feelings as he approached towards his last days upon earth.

January 26, 1859.—"No. 3 looks well. I think it will be found one of the most attractive Nos. * * * And now for the balance. I almost tremble to think of what I have to do with my vastly impaired ability, to work under such a load of responsibility as rests upon me. When I think of what you have involved in it, and how important is punctuality, my heart sinks within me. However, I must do the best I can."

March 7, 1859.—"It is greatly to my regret that I have been prevented from going on with the Exposition at the rate

originally proposed. But my health has been so miserable that I have done next to nothing since you were here. I took a sad cold at the dedication, and have been much on my back ever since. And now the time draws so near for breaking up, that I do not see how it will be possible to complete No. 4 before I remove [to Rochester]."

April 2, 1859. — "You have probably heard, ere this, how exceedingly miserable I have been for weeks, and even to this hour. I am next to nobody. I have been obliged to give up both preaching and writing, and for several weeks have been for the most of the time on my back.

"The delay of the Exposition has been a great grief and burden. . . . But then it is the Lord who has 'weakened my strength in the way,' and his Providence rules over all. I have a strong assurance that he will yet enable me to accomplish the work in hand."

May 14, 1859. — "I am at last settled down in my new home, which is a kind of little earthly paradise, and where nothing is wanting to be enjoyed on my part but *health*. But here, alas, continues the great defect! My hopes have thus far been disappointed in the effects of the removal. My astonishing weakness and prostration still abide with me, and I am afraid the prospect is poor of my ever being much better. One of our best physicians here, after an examination, says that owing to some difficulty in the action of the heart, the venous blood is very imperfectly oxygenated, and hence the weakness. I am inclined to think he is correct.

"At present I am incapacitated for mental or physical labor, and am obliged to be much on my back. But I have a sort of presentiment that I will yet be able to work again feebly and moderately on the Exposition, so as at least to complete No. 4. I dare not be sanguine. The Lord has 'weakened my strength in the way,' and I am but a mere wreck of what I was."

"*June* 11, 1859.

"*Dear Friend Clapp:* — You have no doubt been informed ere this that I was not well enough to resume my expository labors. I was in hopes to have done something by this time; but the fact is, I have been growing worse instead of better. The doctors are quite decided as to a disease of the heart which is incurable, and connected with this is an incredible weakness of the muscular system, so that for my life I can only

walk a few rods at a time, and that like an old man of ninety. Just at this moment I am considerably better, but how long it will last remains to be seen. As soon as I *can* possibly go to work I shall, but I am sorry to find the prospect so discouraging.

"I am troubled with almost constant fever, which the doctors say is probably owing to the laborious action of some organ, but they cannot say precisely what."

July 16, 1859. — This is supposed to be the last letter, or last but one, he ever wrote.

"I fear I must give it up in despair. I have looked and longed for the day when I could resume the 'Exposition.' But it recedes further and further. I am growing weaker and weaker every day, and can now scarcely walk twice across the floor without being exhausted. I have a strong impression that I am near the end of my race. What will you do? Please write me.

Yours &c.,

GEORGE BUSH."

Thus, for the last six months of his life, he seemed to be gliding in a calm, quiet, and serene state to his final end. He spent much time in reading the Word, Thomas A Kempis, and in prayer.

He never took up any study after he arrived at Rochester, and all of his reading was either in the Word, or devotional works.

His studies for the preparation of the Exposition had a most calm and soothing effect upon his thoughts and feelings. He used to remark that if his health was again restored, he should address himself more to the affections, should dwell more on love and charity, and to opening the internal sense of the Word.

TESTIMONY

CONCERNING THE EARLY MINISTRY, ETC., OF PROF. BUSH.

PROF. BUSH came to Indianapolis, Indiana, where I then resided, about the year 1824, where he was located as a minister some three or four years. At that time, and at that place, he was a staunch and very zealous Presbyterian, and much beloved by his little society, the neighborhood, and by all who knew him. He frequently was called on to address the legislative body that met at that place, the members of which requested the publication of his addresses, which were all considered of the highest order, but rather too *learned* for some of the *buckeye* members, who rather "*guessed* that fellow had rubbed himself against a college," etc. I recollect that one of his discourses was based on the words: "Where there is no vision the people perish." This discourse was considered very able, and just to the point. There may be still a copy of it remaining among his papers. And I believe some other discourses of a similar kind were published.

In his Sunday sermons he quite often introduced and advocated some of the *darkest* old-fashioned Calvinism. On one occasion he told his audience bluntly that they often appeared ashamed of their doctrines; but the time had come, he said, when they should come out boldly and acknowledge their principles, which were that *all things* were forcordained and predestinated from the foundation of the world, whether for weal or for woe, and that *God* was as much glorified by the damnation of the impenitent, as He was in the

salvation of the righteous, etc. This discourse so excited and exasperated one of my own brothers, that he remarked after the sermon, that it was the most damnable doctrine that the dragon ever belched forth; and that if a college could not produce any better preaching than *that*, they should all be burnt down, etc. But he also added, that he thought that Bush would some day learn a better doctrine *out* of college.

At another time I heard Prof. Bush preach a funeral sermon over the grave of a Mr. John Connor, who had been a prominent member of the Indiana Legislature, in a similar tone, which certainly could not have afforded much consolation to the weeping friends, who stood around the little grave-yard in the woods, closely listening with *astonished admiration* and wonder at the *learned destiny* that awaited the departed. But still, all was generally well received, because they thought he was so learned that he knew all about the destiny of the world.

These little items I mention that you may know some of the formerly propagated sentiments of your learned subject; but it can be of but little public interest, except to show how even the learned may progress from darkness into light, and how mistaken they may be when only lighted up by the false glare of a college. And yet, even at that time, Prof. Bush, in his better discourses, appeared, at times, to have an interior view of truths that militated directly against the dark Calvinism he sometimes propagated.

Many years after this, when he was in New York, I often visited him at his study, when our conversations frequently turned on the subject of the New Church doctrines, which he at these times did not profess to be much interested in, but still would occasionally make inquiries respecting Swedenborg and his writings; and I think I was one among the first persons that called his attention to them. And I found in my later visits that he appeared to be more and more interested with Swedenborg's writings, and also with myself. These interviews of ours were not very frequent, but appeared

to grow more and more agreeable to both of us, during each interview in New York, and all subsequent ones since. He was naturally a very warm-hearted, social, but *diffident* man — *remarkably* so for a man of his learning and experience. I often tried to call him out in conversation, but for some reason or other he always seemed to *insist* on my doing the *talking*. He once remarked to me, that he thought Swedenborg was a very learned, but also a very *cunning* man; to which I replied that I thought so to, but still I thought he was also an *honest man*. (And this I still think!)

S.

LETTER

FROM MR. JOHN THOMAS.

SYRACUSE, *March* 5, 1860.

To Mrs. George Bush:—I am glad that an able mind is collecting reminiscences of Prof. Bush. When a great and good man is taken away, the ardent desire of sympathizing hearts is to gather up his life, illustrated by his words and deeds and uses, to serve as a monument to his memory and a lesson to humanity.

It is my humble opinion, that no man has done more to mould the hearts and minds of his countrymen into heavenly forms, and direct them to a golden age, than Prof. Bush. On the external of society, men have made brilliant displays for fame and emolument. Such have been paid down for *their* labors; but the heaven-gifted genius of your husband aimed intensely at the good of others, as the fruit of a celestial philosophy from seed which he labored incessantly and intensely to prepare the minds of men to receive, but which he expected to ripen only after his body was laid in its grave.

The last time I saw your husband was last Spring, when you were with him, at the house of Hon. Lyman Stevens in this city: you were on your way to the last scene at Rochester. A few weeks before that, we joyfully expected him to live with us in Syracuse, and be our leader and teacher of heavenly things. But the angel had manifestly begun in him the process of resur-

rection, and his failing frame and pallid face gave solemn warning that his spirit was leaving its sepulchre — that his agency on earth was hastening to a close — and that he was to wait, not in Syracuse, but in Rochester, the end of his labors in the natural world.

Your husband had many and warm friends in Syracuse, who had been led into the heavenly philosophy by reflections from his great mind; and by mutual arrangement, while on his way to Rochester, he stopped over night with us, that we might see his face once more, and indulge the luxury of a mutual love in the aura of his sublime spirit. He was not sure his disease was then incurable, though it was unaffected by the wisest remedies.

I can never forget how he spoke of death. "I am admonished," said he, "that disease may soon separate my spirit from my body;" and raising his massive forehead with a smile of uncarthly sweetness, he continued, "I dare not let my mind dwell upon the event, lest the attractions of the inner world unfit me for the duties that remain." His only desire to live was to complete his plans of usefulness in opening the truths of the New Church, which seemed precious and glorious in proportion to the decay of his natural life.

In private conversation with Mr. Stevens, he spoke most familiarly of his spiritual state. To him [Mr. S.], he seemed like an angel spirit, quitting himself of his natural body to enter heaven. His body was very feeble, and talking about it, he said, "When I am walking, it seems as if the angels waited upon me and placed my feet properly; and when I go to bed at night, it seems as though I felt them distinctly and sensibly setting the bed-clothes right, and placing my head comfortably on my pillow." The truths of the Word, as they had been unfolded by Swedenborg, and as he had cherished, and taught, and lived them, were now of unspeakable value, and seemed to light up his soul with the divine glory.

It was a sad, instructive, and thrilling interview we had with him on that occasion, — sad, because we feared it might be the last; and thrilling and instructive, because of the truths of wisdom which seemed to flow from the angelic innocence which was the life of his mighty mind.

REMINISCENCES.

THE demise of Professor George Bush has not only left a vacant seat in the New Church, but a wide vacuum in its literary department. It seems as though one of the principal pillars of the fabric had fallen, and to human vision he has been removed in the meridian of his usefulness; yet we are constrained to confess that the Lord doeth all things well. Blessed be his name forever and ever.

The circumstances which induced Professor Bush to remove to Rochester were adventitious, and to his mind providential, as will be seen by the following letter from him:—

BROOKLYN, *March* 22, 1859.

MR. REYNOLDS.—*My dear Sir:*—You have probably heard by this time that I contemplate a removal to Rochester. It is even so; and it seems like a dream. One month ago I should as soon have thought of moving to Nova Scotia. But the Lord's providence has ordered things in a wonderful manner. It seems as if somebody has been praying that a New Church minister might be sent to your place.

I had indeed thought of going to Syracuse this spring, but my health has been so poor that I have felt constrained to give it up. In these circumstances, having relinquished my residence in Brooklyn, I met accidentally, i.e., providentially, with my cousin, Capt. Harding, who told me his cottage at Rochester was to let, and that he would be glad if I would take it. As I was obliged to go somewhere, and had given up Syracuse, the idea struck me favorably, and I concluded to have my wife go out and examine the premises, which she did a week or two since. The result is, we have concluded to take the place.

My main motive is the restoration of my health, which has suffered greatly from the climate of the sea-board. A change will probably build me up, as the doctors say there is no serious organic disease. My principal difficulty is in the lungs, which I think will be benefited by an inland residence. My purpose is to come to Rochester simply as a private citizen, who would live in a very quiet way, on very small means, having in view, in the first instance, the recovery of my health. At the same time I have thought the Lord might design an opening for New Church truth in your place, and that *that* was the grand end of my being conducted thither.

If I learn from you or others, that there is such a prospect, I shall be ready, as soon as health will admit, to occupy a Lecture Room, or any place that may be provided, and in a quiet and noiseless way, proclaim the precious doctrines of the New Jerusalem. The compensation I will leave to the free will of the people.

If my health will serve, I might perhaps preach alternately at Rochester and Syracuse, and between both realize a little fund to help me pay my way. But however this may be, the Lord has laid constraining bonds upon me to preach his truth wherever a door is opened.

I have, you see, spoken very freely, and laid open my plan. I should be very glad of a few lines from you, stating what you think of the prospect. Are there receivers enough in Rochester to form the nucleus of a little society? Would they favor the idea of my labors among them as the Lord's missionary? for man has had nothing to do with it. I suppose Mr. Jervis is yet with you and as interested as ever; give him my respects. Probably there are others whom I do not know. An early reply will greatly oblige your friend and brother,

GEO. BUSH.

In contributing to the proposed memoirs of Professor Bush, I have thought that a transcript of his letter to me previous to his removal to Rochester would disclose more of his real evangelical character than all the reminiscences which I could furnish. His faith, his humility, his reliance on Divine Providence, his readiness to discharge duty, his willingness to labor for the good of others, without compensation, or for such as the

"free will of the people" was disposed to bestow; — all these shine conspicuous as vivid traits of his Christian character, and are obvious to the mental eye. During all my correspondence with Professor Bush, he has manifested, in every particular, so far as I could discover, a uniform, conscientious spirit of rectitude, meekness, and true holiness. And I have his authority for affirming, that the day previous to his death, his confidence in the doctrines of the New Church remained unshaken and confiding. Not a lingering doubt appeared to disturb his tranquil and placid mind.

* * * * * * * * *

The gentleness of his spirit gave a rare charm to his life and conversation, which could not fail to impress every one with that soft and lovely influence that surrounded him as an atmosphere. His spirit so modulated the tones of his voice as to reach the heart, and win the affections of all who heard him. Without affectation of sanctity, there was always manifested a Christian sincerity which commanded the profound respect and admiration of all those who held intercourse with him.

* * * * * * * * *

Although his labors of love here have ceased, he will find a free and more extended field of operation in which to expand and augment his usefulness in the spiritual world.

LETTER

FROM S. HUNT.

BROOKLYN, *March* 1, 1860.

Dear Mrs. Bush: — You inform me that some of our friends in Boston intend to publish a more extended notice of the Professor's life and labors, than has hitherto appeared. I am glad to hear it, and shall want to get a copy of it as soon as it is out.

You know too well, Mrs. Bush, how much I loved and revered your dear, departed husband. I think of him almost every day, not as the profound scholar, and eloquent orator and preacher that I have so often listened to with so much pleasure and profit, during the five years that he was the pastor of our society in the city of New York, but I think of him as the Christian — the humble, earnest, and devoted Christian. How nobly he fought the good fight, and how triumphantly he finished his course! And few, very few, I think, of our race, have been better prepared to enter the mansions of eternal rest than he was at the time of his departure. I cherish for him something far more sacred and enduring than respect for his learning, his varied attainments and eminent ability, for he was a man that I could *love;* so humble, so approachable, and so full of the milk of human kindness. Those who think otherwise of him know nothing of his true character. The Lord, I humbly trust, will fully vindicate him from the hard things that some have imagined without cause against him. I had a delightful conversation with him the last time that you and he visited at our house at Greenpoint, He spoke very freely, more freely than he ever had before, of his own experience; and it was a great satisfaction to me, to learn from his own lips, how well prepared he was for an exchange of worlds.

STATEMENT

OF MRS. JANE GOUDY (A LADY AGED SEVENTY),

Now a resident of Le Claire, Iowa, of her acquaintance with the late Rev. George Bush.

Le Claire, Iowa, *June* 30, 1860.

When we came to Indianapolis, Ind., in October, 1826, Rev. George Bush was then pastor of the Presbyterian Church of that place. All the church members and every one else were pleased with him. He was considered a man of talent — a good preacher — engaging all his time in care for his Church, and in doing good in every way he could. His Church appeared prosperous, and had a large sabbath-school connected with it.

In the spring of 1829, Mr. B. visited the East, taking Mrs. B. with him, to visit her father's, Dr. Condit, of Morristown, New Jersey. They returned to Indiana in September; and soon afterward, I think about the 5th of October, Mrs. B. died, leaving an infant son a few days old. There was a great deal of sympathy felt for Mr. B. in his domestic affliction.

All appeared pleased with Mr. Bush, and pleased with his preaching. The first thing known to the contrary was a notice given for a church meeting, to ascertain if they would keep him for their pastor, *as he was not a Presbyterian.* There was a majority in favor of retaining him. I do not know on what point the church elders and Mr. B. disagreed — I think on Church government. The elders, in order to get his

views, wrote letters to him, and his answers were used to prove him *not* Presbyterian. When the Presbytery met, they dissolved the relation between Mr. B. and his church, though there was a remonstrance presented, signed by a respectable number of his church members; and Mr. B. himself contended that he was Presbyterian. He remained at Indianapolis a year or more after that, preaching for the State Legislature when in session, and often going into the country preaching to the destitute. He did not harbor any spite toward the church elders or any one else opposed to him; he attended their weekly church prayer-meetings, though not invited to take a part in them. Mr. B. was one of the most humble Christians I ever knew. His good influence and counsels were of much use to my sons; he baptized two of them, calling one for himself. Mr. B. was pleased with the West, but went on to New York to have his writings published. He sent my family, from New York, several of his books and a number of letters — one or two only are preserved. The last time Mr. B. preached in Indianapolis, he preached from the text, "Say ye to the righteous, it shall be well with him." His sermon was the means of the conversion of a Mr. H. — a man of good standing there. Mr. H. rode out a few miles with Mr. B. on the next morning, when Mr. B. was leaving Indiana, gave him five dollars, told him from that time he should lead a Christian life, and so he has.

Mr. B. had many warm friends among the great men of that state, and that he was a great and a good man none will deny.

Another reason why Mr. B. left Indiana, was, he did not wish to divide the Presbyterian Church; but that church was never united again. It is virtually two churches to this day!

LINES

SUGGESTED BY THE DEATH OF PROFESSOR GEORGE BUSH.

Servant of God, well done! That parting lay,
From kindred hearts, repeats thy own farewell;
Cherubic heralds summon thee away
To realms where joy and peace forever dwell.

Earth's triumphs were not thine; — nor worldly praise,
Nor sword, nor sceptre, marshalled forth thy fame;
Departed saints alone presumed to raise
Meet anthems to thy consecrated name.

Thou wert no seeming patriot to command
The extorted homage of the weak and blind;
No base betrayer of thy native land,
Nor gilded tyrant, born to scourge mankind.

Thy trophies were not gleaned on martial plains,
Where Carnage, rolled in blood, delights to tread;
Thy conquests were not crimsoned with the stains
That wrap in gore the dying and the dead.

Thine was a nobler greatness — ever thine
The work that Heaven assigned thee from thy youth —
To guard the torch at Reason's sacred shrine,
And be th' unshrinking champion of Truth.

Constant to love, to counsel, and console
A bigot age, though scarce escaped its hate!
'Twas this that spoke the grandeur of thy soul,
This, this it was that made thee truly great.

Servant of God, well done! Sweet be thy rest!
Though here derided, thy truth-piercing mind,
Ages to come, more just, will be confessed,
Thou friend and benefactor of mankind!

A. J. C.

LETTERS MISCELLANEOUS

TO PROF. BUSH.

[From the immense number of letters preserved by our friend — nineteen large volumes — we have selected the following as a specimen of the most interesting and characteristic. It is not consistent with the objects of this volume to burden it with such a correspondence: letters *to* the professor, unless pertaining to some special interest concerning him or his works, not otherwise mentioned, are not generally of sufficient importance to publish. Letters *from* the professor we could wish that we had more of. The following are selected with an impartial hand, and with particular reference to the suppression of any personal or improper matter, and will serve to show the nature of the various subjects on which he was addressed, and the estimation in which he and his labors were held by his correspondents.

Since writing the above, we have come into possession of the following nine letters from the Hon. Rufus Choate. These being an exception to the rest, on account of the writer's great fame and genius, and his old intimacy with Prof. Bush, though not generally relating to subjects connected with the New Church, are inserted in full. They will be read with interest from their distinguished source, if for no other reason. We would gladly have inserted any *replies* to these letters of Mr. Choate, but it was not his habit to preserve the

letters of his correspondents, and so we are debarred that privilege.]

[*From Rufus Choate.*]

WASHINGTON, *Jan.* 21, 1832.

My dear Sir: — I received a few days since a portion of a work on which I had heard you were engaged, addressed to me in a handwriting which I could not fail to recognize as yours, although the most recent specimen of it in my possession is now about eleven years old. I embrace the generous intimation conveyed in this notice, to present to you my respects, and to extend to you, in the language of ordination, the right hand of that old and cherished fellowship to which I owe so much. Is it not wise and prudent, as well as delightful, to consider it renewed at once — to suppose all explanation on both sides frankly given and kindly received, and all traces of estrangement in the memory of either, covered up by the returning and warm tide of our former affection? So may it be; and if I, who am the offending party, am thus ready and desirous to forget and jump the last eleven years and begin, you, who are merely the injured one, I hope and trust will be as good tempered. It came into my head, as Bunyan says, when I learned that Dr. Condit, who boards at a friend's, and with whom I had the pleasure to become early acquainted, was the father of your late wife, that this matter would be overruled to the renewing of our acquaintance. It must be so, and I rejoice at it, and shall proceed to consider it as a thing settled and fore-ordered.

How have these eleven years — twelve years, is it not? — how has time, "which changes every thing, and man more than any thing," dealt with you? What a curiosity one feels to see if he can find the traces of that imperceptible, busy, and really awful touch, under which temple and tower at length fall down, upon the countenance and person, in the eye, tones, and feelings of an old friend long absent.

In one respect this long interval has been to both of us alike — full of short joy and enduring sorrow — each having possessed and lost an object of dearest love which the other never saw. But I forget that perhaps you never heard that I have buried, within two years, a most sweet and bright child of four years old, whom I would have given a right arm to save. It

must be a vast alleviation of your far greater bereavement, that your child is spared.

A hundred thousand recollections come over me as I write to you, which stop me, make me lay down my pen, and rest my head on my hand. Dismissing them all, I beg to know why you will not come on here a little while this winter? Besides your friends at Dr. Lyndsley's, you will find at least one old pupil besides myself (?) — a Mrs. Hunt, the wife of a member, who remembers your turn of service at Mr. Dunham's Seminary, with respect and affection, and some few other objects of interest. Let go the pains and pleasures of authorship for a month, come and see with how little wisdom the world is governed, and return with a lighter heart to Mohammed and Joseph, Arabia, Egypt, and the waters of Israel. I have got a chamber in a third story by myself — a long table, perhaps the most desirable of luxuries — with two windows looking out upon the shores of Virginia, the setting sun, and the grave of Washington. Here you shall sit, if you will, and we will sacrifice to renewed friendship and auld lang syne.

But I forget all proprieties, like the Dominie upon the recovery of Bertram. I stop short, therefore, first earnestly hoping to hear from you immediately.

With great regard and affection,

Yours, R. CHOATE.

[*From Rufus Choate.*]

WASHINGTON, *Feb.* 12, 1832.

My dear Sir: — I hardly can get time, so "strenuous" and full of incident is the idleness of our life here, to write a letter, except of a Sunday afternoon, after a morning at Church. Last Sunday I began to write you, was interrupted, and like a resolution offered the last month of the session, it has stood over one week. I shall send you what I write to-day, though it be no more than a bare expression of thanks for your letter, and a hope to have many more like it.

I hear from Dr. Condit that your brother's health compels him to take a voyage, which of course puts it out of your power to continue your personal attentions. If this leaves you so much disengaged that you can come, I hope to see you here yet. You will be driven from that great city by the *Cholera*, I am afraid, before long — an awful scourge of national and

personal sins, which we can no more escape in this country than we can turn back the East wind to his sources in the caves of the sea. I board with a physician, and have therefore an instructed and reasonable dread of this business. But whoso best knows Washington, will be least disposed to recommend it as a city of refuge.

I was surprised at the reasons you suggest for withdrawing from the pulpit. But it little matters what the vocation is, if it be suited to the measure, fulness, and desires of the minds which it attaches to itself. I think educated, tasteful, and knowing men, however, should remember that "great parts are a great trust," and that there is responsibleness connected as well with the proper selection of employment as with the discharge of its duties when selected. I hold a good book and good sermon to be not only well *per se*, but to be worthy, fitting, and adequate achievements of good minds. Authorship and the business of instruction go well together, however, or else the introduction to Old Mortality is as much a fiction as the main story.

I should think *quocumque nomine gaudeo*, however employed, New York would be a pleasant residence for you. To be sure, as in duty bound, I hold Boston, with its University society, rather the best place to live in, in all North America, but I cannot but see its inferiority in some respects to New York. You are so near to England, and so central to all the art, enterprise, science, mind, and politics of the Republic, that you have great advantages over the more provincial portions of the country, so much further from which the "sun drives his chariot." There must be a wide circle of fine minds in that city. *Verplanck* here is such an one, I should think — "a thing that's most uncommon" — an honest, learned, modest, reasonable man, yet a Van-Buren.

Jacksonian — *credite posteri!* What do you think now, I have the Shakspeare here which you gave me, and I read a few lines of Greek and Latin every morning, and I trust if we should meet, we could take each other up just where we were set down twelve years ago — even in the humanities. In all "love and honor," respect and affection, I am sure we could. I wish you would write me very often; assured always that you write to a constant as well as old friend.

Yours ever,

R. Choate.

[*From Rufus Choate.*]

My dear Friend: — Your letter finds me swallowing lots of wormwood tea — not to sweeten my imagination — but to check a furious sick headache — a poor mood for answering deep questions, though an excellent one for appreciating a letter from a loved and honored friend. Did I not talk about you an hour to Dr. Bond — Tutor Bond — last Sunday evening? The Dr. stands against time like "an obelisk fronting the sun." He reminds me of Livy's pictured page, I warrant me, of consuls, lictors, axes, and especially Tarpeian rocks, — down which all nullifiers and state-rights men, except you, ought to be precipitated. *Senatus consulto, edito, plebescito — ad id omnibus consentientibus.* Latin or no Latin — under the grammar or against it, how the missionaries settled this matter with their cause and consciences, I have never heard. Speaking as a politician, I rejoice that Georgia has been thus detached from South Carolina, and harnessed into the great car of the Constitution. It needs *tali auxilio* and *defensoribus istis* even. My dear friend, there is no more danger of consolidation (that is until the States first go apart, snapping their ties of gauze), than there is of an invasion by the great Xerxes of Herodotus. One single mistake now; any yielding, any thing short of a dead march up to the whole outermost limit of constitutional power and the federal government, is contemptible forever. The Georgia case is to be sure a bad business. It is a clear case of nullification by the state; but so far as the missionaries are concerned, the federal government has not declined any duty. The judiciary performed its part. The President is called on for nothing until another application to the federal judiciary, and that you see the *pardon* interposes to render unnecessary. The two systems have not directly clashed, though they hit their thumbs. The Indians — the treatise — the whole code of intercourse law — all go overboard, of course.

The moral guilt of the South Carolina case is less — the constitutional enormity of the thing is more palpable and more tangible — and the precedent *pejoris exempli — pessimi* indeed.

I never said the revenue should come to *fifteen mills.* If I did, let me be called home. I never said it even *malâ fide,* still less *bona.* That would be too much of a committal. I am printed, however, and will be judged by the Intelligencers so far as the fifteen mills go. For the rest — it was a speech solely to get the tariff over to another Congress.

I am half dead with a sort of sick stomach, sensitiveness of stomach, nausea, headache, and so for three days I have kept my room, yet ready to be summoned to a vote.

The session is now one of thrilling interest. Calhoun is *drunk* with disappointment, — the image of an ardent, imaginative, intellectual man, who once thought it as easy to set the stars of glory in the hair on his brow as to put his hat on — now ruined, dishonored. He has to defend the most contemptible *untruth* in the whole history of human opinion, and no ability will save him from contempt *mentally*. Then he hoped to recover himself by a brilliant stroke — permanently inserting nullification into our polity, and putting himself at the head of a great Convention of the States — a great midnight thunderstorm, hailstorm, meeting of witches and demons, round a cauldron big enough to receive the disjected member of the Constitution — thence never forth to come, a whole, still less a blooming, young and vigorous form. Wherefore *pereat*.

I am somewhat weak from medicine and must bid you farewell. Write me daily, and reconsider the point of consolidation. I say that will come with Xerxes. Mrs. Dr. Condit is a little ill — not alarmingly.

Truly yours,

R. CHOATE.

Tuesday Evening.

[*From Rufus Choate.*]

SALEM, *Aug.* 21, 1833.

My dear Sir: — I am glad you are safely at home again, since you cannot be here, and that, between authorship and the contemplation of matrimony, you are in no danger of the ennui which, in spite of my profession, sometimes follows me for days together: — a lazy, lubberly, inexorable demon. I don't know any thing I need so much as a course of reading which I may go to regularly in the hours I even now spare from business and law, which I could pursue with the gratified consciousness that I was making progress towards a seen result, which should connect itself in some measure with my necessary employments and reading, and help me on — not towards general knowledge, but towards those more specific, defined, and limited attainments and accomplishments which ought to bound

the aims of a man of business. Wherefore, between twelve and one P.M., and again from two to three, P M., and in the evening, I drift from book to book and subject to subject, in the torture of irresolution, of balanced, neutralizing, capricious tastes, cravings, loathings. To which state of things I beg your professional attention. Lay out the work of these two or three hours, and I will go to it, if it is the Punic Wars — the origin of the Doric race — Gustavus Vasa — demonology — prophecy — Mohammed — or what you will. I wish I had talked about this when you were here.

I ought to beg your pardon for obtruding myself upon you thus abruptly, instead of first answering your letter. But I had just come from an hour misspent and lost over half a dozen books, and finding your letter, thought I would state the case to a wise friend.

Our little girl is quite recovered, and gone to-day to her grandmother's, as have her mother and sister.

How the Gibboniana might sell, it were hard to say; but I should think the name of the editor, that is yourself, and of the series, would give it a great chance for itself. That it ought to sell, and be held by all reading persons, especially all sorts of persons pretending to be bookish, is so plain that it is useless to prove it. I read his life first, a freshman or sophomore, on your recommendation. I say it is better calculated to blow up the kindling fire of literary ambition and love, than any other thing of its inches that I ever read. And all the volumes are full, pressed down and running over with deep scholarship, profound thought, searching and comprehensive inquiry, going to every thing almost that has ever interested the cultivated human mind. *Classical learning* chiefly though, I should think, would receive an impulse from such a publication: it will inspire the taste, show the value, and guide to the acquisition of that crowning accomplishment of the individual and the nation. We are but a vulgar people without such learning. I hope you will go on with this project in spite of men and columns. Make capital notes to the Essay on the Study of Literature.

I am afraid I have the scrofula a little under my ear on my throat. But perhaps it is only an infallible premonitory symptom. I happen to be very much engaged this afternoon, and must bid you an abrupt good by. Why not tell me who you are going to marry?

Yours, most truly,

R. Choate.

[*From Rufus Choate.*]

SALEM, *Sept.* 15, 1833.

My dear Sir: — I am just starting for a week's *tower* of duty (as Major Downing says) at Connecticut, and can therefore only barely disburthen myself of one exclamation of sorrow, surprise and misgiving, over this failure of the Hanover speculation — if I may use such very secular phraseology. Every thing works together for evil against our Alma Mater, and conspires to "press her beaming forehead to the dust." I shall wait with great interest, Mr. Olcott's *exposé;* and in the mean time will lay a whole law library against the Tales of my Landlord, that the fault is not yours.

When I get home from Connecticut I will tell you what I think of that logic and of the thing to be demonstrated. Do you send me the New York papers? If so, or whosoever he be, I am extremely obliged for the kindness.

Very truly yours, in extreme haste,

R. CHOATE.

[*From Rufus Choate.*]

HALL OF HOUSE, *Dec.* 28, 1833.

My dear Sir: — I shall have great pleasure in sending the Document to the Dr. — first reading it, which I never yet did. Did you get my letter from Salem, inviting you to a meeting at the American Hotel in New York? If not, I grieve, and if you did, still more at the fatality which kept us apart. This removal of the deposits is the act of the President, and is not a scruple less an act of usurpation than turning the Senate out of doors and putting the key in his pocket. Mind that. "Woe for Scotland" if the people bear this. The government is in the hands of one man — strong in the strength of a flushed, organized, attached majority. He and that majority are the government, and all the intermediate institutions of the Constitution, legislative and judicial, are mere nonentities.

Truly yours,

R. CHOATE.

[*From Rufus Choate.*]

WASHINGTON, *Jan.* 7, 1844.

My dear Mr. Bush: — I grieve that I did not see you at New York, were it but to have united in a momentary objurgation of all celebrations on wet days; though I should have been still more delighted to sit down and charm out of these cells of sleep about a million of memories. But it did not occur to me that you could possibly be present; and I had not an instant to go out to call on you.

I have known, say a half dozen very able men who hold Swedenborg just as you do. Theophilus Parsons, of Boston, is one, who is a man of genius. For my part I know him not, and have a timorous disinclination to being shaked, waked, or stunned out of the crude "trivial fond" prejudices and implicit takings up of a whole life! But it is your privilege to be a seeker for truth, with pure aims and a most appreciating eye and spirit. *Sit mea anima cum tuâ.*

Yours truly,

R. CHOATE.

[*From Rufus Choate.*]

My dear Sir: — I have just returned from the burial of Mr. Olcott. You will have heard of his death, after a month of extreme agony, from stone and kindred causes.

I could stay only an hour or two after the funeral, and in that time the recollections of every one of the bereaved circle were turned by a common impulse and with great tenderness to you, whom he loved and appreciated so truly, and by whom he was loved and appreciated. It seemed to us all that it would have soothed him and us if you could have been there.

May I say that a wish was expressed to and by *every one*, that you would, if it is possible, sketch such an outline of his life, culture, and character, as seems to you just? Perhaps the New York Observer would be to the family an acceptable vehicle, but I should cause it to be published elsewhere.

The general facts are familiar to you, of course. But an idea of his training — taste — wit — gentleman-like nature — public charities — wisdom — you alone can give.

I cannot press this, or add all the inducements which I could

privately. *In this mode*, I can only say, it would be the kindest office affection ever performed.

I am most truly,

July 16, 1845. R. CHOATE.

[*From Rufus Choate.*]

My dear Sir: — I have just received your letter, and earnestly hope that you will be able to prepare a sketch. Circumstances make it impossible to expect it from Prof. H., and if they did not, a thousand reasons would induce us to throw ourselves on you. He died on Friday, 11th July, aged seventy-one. I grieve that it should happen to be particularly and personally disagreeable to you. I hope the resurrectionists disturb you not, and that the whole of the forthcoming work will be as rich as the portion you sent me.

Most truly yours,

July 21. R. CHOATE.

[*From Dr. Leonard Woods.*]

ANDOVER, MASS., *Oct.* 28, 1844.

REV. G. BUSH: — *My dear Brother*, — I always read what comes from your mind and your pen with gratification. And I would be thankful to God, that he has given you qualifications for distinguished usefulness. It shall be my prayer, that he would so direct and govern the operations of your mind, that you may successfully and truly expound the sacred volume, and contribute largely to the advancement of the cause of truth and holiness in the world. I cannot avoid the impression, that you are called of God to very important labors in the way of defending the truth and exposing the various forms of error. But in order to this, it is important that you should cultivate sound judgment, and great sobriety, and a deep sense of the fallibility of human reason, and of the duty of sitting as a learner at the feet of our Divine Teacher. I say the fallibility of reason. Just consider a moment. *You* have *reason.* In you the faculty is strong and active. And I suppose you will allow, that *I* have the faculty of reason, and have cultivated it with some care, and that for more than fifty years. But whatever may be true in regard to *me*, other men can be named

who were distinguished for the strength and acuteness of their reasoning power — as Calvin, Turrettin, Edwards, Dwight, and numberless divines and philosophers like them. These men all reasoned differently from you. And, of course, the reason of all these men was, in your view, *fallible, very fallible.* As to myself, I have read with great interest, and somewhat of an intense application, your book on the resurrection. And in regard to the main principle, the grand theory, I am not convinced by your arguments. My reason decides against your scheme. You will, of course, have no hesitation in determining that *my* reason is fallible. And this I believe as fully as you do. Now when I say, *human reason* is *fallible*, I mean the reason of *all* men, — the reason of *every* man, the reason of John Calvin, and Jonathan Edwards, and Timothy Dwight, and George Bush. And I wish it may be a practical sentiment with you, never forgotten, occurring at every turn; not that it should prevent you from *using* your *reason*, and using it *earnestly;* but that you should be aware of your exposedness to mistake, and should feel the necessity of keeping close to that teacher who is not fallible. This sentiment of human fallibility was specially called for, when you found yourself tending to a habit of thinking so different from that which has prevailed among the great body of wise and pious men in all ages of the Christian era; and when it was your desire and hope to enjoy the confidence as well as respect of Christians at large, and to do them good by your publications. Probably you expected that the best men in our community would be satisfied with your reasoning, and would embrace your theory. But had I been in your case, I should have delayed the publication of such a book longer, and should have submitted the work to the inspection of such a number of individuals, as might be considered a fair representation of the most enlightened part of the religious public. I should have availed myself of their remarks, and should have endeavored, with their help, and with the necessary aids of the Divine Spirit, to determine whether it was the will of God that I should give such a work to the public. Had you consulted *me*, I should have entreated you, with all the ardor of the sincerest friendship, to keep the subject under consideration for a good while longer, and to devote yourself to your great work of expounding the Old Testament. I should have told you, that the publication of such a book would turn to your disadvantage as an author, and would be the means of injuring your usefulness.

And had you asked me for my reasons, I should have said, that the principle which you have tried to establish by reason, is not established; that reason and philosophy do not lead to any such result; that the doctrine of Swedenborg which you adopt, respecting an immediate resurrection of every one at the instant of death, is a figment, a dream, having nothing to support it but a vivid, creative imagination; that if it *would be reasoned out*, — if it *seemed* to be supported by *philosophy*, still reason and philosophy, which are nothing but the actings of the little mind of man, must yield entirely to the teachings of the infinite mind; that the resurrection of Christ, so often spoken of in the Bible, was the resurrection of Christ *as to his body*, and that the resurrection of the saints is their resurrection as to their *bodily state*, and is a *future* event. I have long held the opinion, which you so clearly establish, that the identity or sameness of body implies no such thing as the sameness of the particles of matter composing the body. When I speak of myself as having the *same face*, or *hands*, or *head*, or the *same bones* and *sinews*, which I had forty years or four years ago, I do not mean that the identical particles of matter, either in whole or in part, which I then had, belong to me still. Identity is another thing. Even as to *the mind*, what immense changes does a man undergo from infancy to manhood, though he has in truth the *same mind* — as every man knows — knows, I mean, so far as his memory reaches. And changes will doubtless be going on in all future time in *the same mind*. So men may have the *same bodies* hereafter as they have now — the same in the higher sense of sameness — the same to all intents and purposes in which self-conscious beings are concerned with identity, — although they undergo the changes spoken of in 1 Cor. xv: — i.e., although in their bodily state they are changed from being corruptible, mortal, weak, and natural, to incorruptible, immortal, powerful, and spiritual. Your remarks on Matt. xxii: 31, 32, seem to me substantially correct. But because the Greek word in that place is used to denote an intelligent, conscious existence, or life, after death, and that only, it does not follow that it means so in other places. It might be used in this sense to meet the objections of the Sadducees, who denied a future state. This sense naturally came out in reference to *them;* and this sense was sufficient. But the meaning of words is very *pliable*, and is obliged to be so in order to meet the great variety of subjects to which they are and must be applied.

But I must stop. I did not intend to enter on any discussion, or to state any specific objections; but only to let you know that I stand fast where I was, and stand more firmly than before, having derived much benefit from your book, and being more established than formerly in the belief of the common doctrine, from the failure of so able an attempt to overthrow it.

Your book will be reviewed, I have no doubt, and I wish it may be done in a right manner. I have had considerable inclination to review it myself. But my hearty love and esteem for you would make it painful to do it, as I should feel it necessary to inflict heavy blows, — not indeed upon the author (this I would not do), but upon the book. I should endeavor to show that the method of reasoning is fundamentally wrong; that it is the extreme of *rationalism;* that it tends to undermine the authority of God's word; that it does violence, as the author sometimes appears to feel, to some of the plainest teachings of the inspired writers, and that it does needlessly introduce a subject of debate which will be likely to involve many minds in confusion and scepticism. Many persons will say, if the true sense of the Bible is to be found out in such a way as this, we must give up the pursuit as desperate.

My dear brother, excuse me for my freedom; and if need be, forgive my ignorance and my errors. And impute it not as my sin, that I wish your time and talents to be employed on other subjects and in other ways. GEORGE BUSH is a *great ship*, with large, *very large* sails, and a large and precious cargo, — gold, silver, and precious stones, and rich and wholesome provisions. But she has got upon a boisterous sea in a stormy season; and unless the sails are taken in, and the helm is managed with great care, there is danger of her running upon rocks and quicksands; for rocks and quicksands there are, on which many ships have been wrecked in times past, though but a few so valuable, and the loss of which would be so great as this.

Your affectionate brother,

LEONARD WOODS.

[*From Joseph N. Vaton, Scotland.*]

DUNFERMLINE, *March* 12, 1853.

Dear Sir: — I duly received yours of 12th December last, and I esteem it as a valued token of your respect, inasmuch as it is from one that understands the City that has come down

from God out of heaven. I did feel disappointed at receiving no notice from you, as even reproof would have been more agreeable to me than silence; but I can see how the mistake has arisen. The poor fellow that should have forwarded to me your letter, etc., has degraded himself by folly, so far that his conduct in this matter does not surprise me. I received the two numbers you refer to, and believed at the time they must have come from you, for which accept my best thanks. I receive as regularly as possible, your Magazine, and have done so for some years, and I feel sorry that it is so ill supported. England alone might take all that are published; but it is a faithful witness against the popes of the modern Babylon, and you are not ignorant of their despotic power; hence it is but little esteemed, although it compels respect. Allow me to express my satisfaction with the powerful article in your pages, by a hero of the truth, in reply to the lot mode of priest-making. It very satisfactorily batters down the rotten stumps upon which the manumancers have built their tower of Babel. The origin and continuance of priestcraft in what is called the New Church is easily accounted for. It is a total misunderstanding of what the New Church really is, in blindly supposing it to be a confederacy of men, instead of being a kingdom in the heart. Hindmarsh's reasons for an organization are sufficient proof. And in the second place, the clerical order itself, in its natural love for pre-eminence, and necessity for support, stop short half-way to the city. They are too much engaged with the mere truth in the understanding, and rest chiefly in that, while the regeneration of the natural principle in them is greatly disregarded: they are in the knowledge of truth, and blinded by the love of self, at the same time. They worship the gods of the kings of Ashur, and are prodigious Goliaths, expert in external warfare, but they must perish with their Gomorrah in the brightness of the Lord's coming. Oh, that they could enter Gethsemane, a state of rational intelligence, and there, in true humility, wrestle with the powers of darkness, exclaiming in true, heartfelt anguish, Father, if it be possible, let this cup pass from me, — the bitter cup of the influx of evil into the unsanctified natural principle, still under the government and power of the love of the evil and the false, — then truth, divine truth would sustain and deliver them, and then the Church would be redeemed from the infestation of hirelings, of thieves and robbers, and come out bright as the sun, clear as the moon, and terrible as an army with banners.

This, my dear sir, must come to pass, for the New Jerusalem, the holy city, will yet stand forth in all its true glory, and all human folly shall perish before it in all that believe.

Your bold stand against slavery does your faithfulness honor. May God sustain you in your great work as a witness of the truth, in this godless generation. Thanks to the truth, we can discern the signs of the times. It is awful to contemplate the idea of New Churchmen pleading that the divine order sustains them in the traffic of the souls and bodies of their fellowmen. Such New Churchmen are a scandal and a reproach to the Christian name. Well may the demons of such cry out for Church organization conferences, and priests. It is the ease, and has always been, that the more external men are, the more they are set upon external fuss and outward order, while they remain proportionally blind to the purity of the inward temple.

Your views upon Church polity, I have no doubt, will be of a sound character, and I am impatient to see them. For my own part I feel convinced that no man can make rules for another; and as I can recognize no Church out of man, I can justify no Church so called, in making rules for its members. I hold that the divine truth is the law and the testimony, and that the divine love is the ruling supreme; and if the Church in man were as it is represented in Rev. viii, from 13th to the end of the chapter, truth would be her garment, and, taught by the Lord, the divine good would be the sustaining power. But when will the chief stars of what is called the New Jerusalem, by temptation, come out of their self-love, to be arrayed in white, and to stand or be upright before the Lord in true worship, that they may enjoy the delights of heavenly beatitude? As yet the mere mess of pottage will secure their birthright; they prefer as yet to lie among the pots — the absurd doctrinals of the priestly fathers of an obscure antiquity, scarcely visible in the mists of Roman fiction.

Since writing the above, I have received the three last numbers for 1852, and in the first of them I find your article on organization just what it should be, and I express my satisfaction at your clear, firm, and most just view of the subject. You have somewhere said that it is your mission in the New Church to bear witness against its priestcraft. I have been of this persuasion ever since your conversion to the "camp of the saints," and your first article on the subject confirmed my opinion; and I doubt not that you have already done mortal work against the enemy, such as no other man could have done,

without the prestige of your name; that is, such a name. Scotland is cold as the snow of her mountains, to priestcraft, and our English priests are lowering their standard. They will now allow me, or any such, to baptize and administer the supper, if we will but acknowledge their authority, and ask their permission. But he who can acknowledge their power to confer these privileges should receive upon his rather brainless head, a priestmaker's "nieve," with the cabalistic formula that contains the very reverend spell that so very miraculously transforms a mere layman into a living, whole, and entire, reverend clergyman in a few seconds.

I have read with the greatest interest, your three articles upon pseudo-Spiritualism, and I offer you my sincere thanks for your satisfactory remarks, combined with that candor which is most creditable to you. We are not ignorant of Satan's devices, for we know that the latter days were to be accompanied with antichrist and lying wonders, insomuch as if it were possible, they would deceive the very elect. I have also seen the Celestial Telegraph, and it is really painful to see Swedenborg so disgracefully misrepresented, by making him proclaim the latter-day antichrist. *By way of conclusion* — All I have said is but a small purlieu of what might be said against our modern Balaams, but by far too much without a word of explanation. It savors too much of their own spirit. I only give it expression to a friend, as the evidence of a natural conviction from our divine philosophy. The natural minded will suppose your opposition too tame, but the spiritual minded will be of a different opinion. The external man would, with the club of truth, pound to pieces all opposition, forgetting that such is the very spirit of Babylon. If the so-called rulers and governors of the New Church are to be brought out from among the pots, I believe it is their hearts and not their heads that must be reached. Hudibras expresses it clearly: —

> "A man convinced against his will,
> Is of the same opinion still."

And the reason that the members of what is called The Church are so much divided on this subject, is that they are all either of the spiritual or of the celestial genus; and their teachers do not sufficiently instruct regarding those states. The celestials abhor controversy, the spirituals delight in it; but were it rightly understood, the celestials would recognize the spiritual func-

tion, and the spirituals would recognize the affection principle of the celestials, and all would be peace and love, in the knowledge that both must be sustained with food convenient; but one minister in one place never can feed both, without deceit. *Allow me to finish by saying*, Every one must recognize a preaching function in the true believer. It is the result of his faith, and I believe requires no call of a society, nor any superior talent, although superiority in this respect is to be valued; but the head cannot say to the feet, There is no need of you. The external Church, or, the external form of the Church, is composed of many members, and ought to be in the same harmony as the members of the human body. All that are in truth from love are commanded by the great Shepherd to feed his sheep, and there is none truly in the holy city, that is not in truth from love, or rather, in truth and its affection. If Christ were truly the head of all things to the Church, were he the head of its external form, then all the members would obey the head, and then all things would be done in charity; but when priests assume this headship, Christ is dishonored, and the Church becomes a visible Babylon. The blind priests of the perverted Church suppose that the Lord is absent, and has left them to rule in his stead, until he come again; and this ignorance is a cloak for their sin; but as in the Lord's second coming, his presence constitutes the New Church in man, so the folly of the priests of it is most manifest, when they would so profanely attempt to usurp the Lord's place. These must be exposed, that they may be ashamed.

April 9th. — As I have yet a little space, allow me to carry on my desultory remarks to the end of the page. I feel inclined to think that the true spirit of the abominable Roman Babel has a deeply rooted foundation in all men; but this cannot be clearly seen until the natural principle be regenerated. Indeed, until the light of the new dispensation of the Lord dawned upon this world of sin, no correct idea of this regeneration was attainable; and it is even only the advanced in the true Church, who understand and act from its internal and external in man, that can see in its true character the perverted Church in this perverted Christian world: — I should rather say, in the perverted human heart of all in all denominations of whatever Christian name. The whole straining of evangelization of all is jesuitically directed to the mere rational acknowledgment of a dogma — priests every where fighting for them-

selves under the banner of charity and love. The superstitious are their victims, and the hypocrite cleaves to the spiritual despotism that serves his selfishness and feeds his spiritual pride. So the reign of darkness is complete. But it is known by the signs of the times, that the deliverer is nigh, and the shining of the glorious light that is to enlighten every land is now appearing. Let us walk in that light, and no longer stumble in the darkness of those that are so blind that they cannot see. The true shepherd, from true charity, will lead the sheep to the true fountain of living water, and not to the cold abstractions of a mere philosophy, no matter how intellectual or how exalted. I am, my dear sir,

Yours, sincerely in the truth,

JOS. N. VATON.

[*From George B. Arnold, Alton.*]

* * * * * *

A dead church, it is true, may consistently enough deprecate scientific investigations. A church which rests on mere blind authority, which has neither rationality in her doctrines nor good in her life, may well fear a removal of the rubbish which will expose to view, in the open light of day, her rotten foundations. She may well denounce the sciences of geology, phrenology, astronomy, as well as mesmeric and social science, as rank infidelity, for she well knows that the prosecution of these sciences will demonstrate her fabric to be only a "baseless vision," the fantastic creation of self-derived intelligence.

But how, it may be asked, will the authority of Swedenborg be affected by this discussion? Will he not be regarded by many as only a more clever clairvoyant? Perhaps he will; and what of that? He has thus far generally been regarded as insane, and clairvoyance certainly is not *worse* than insanity. But truth is not to be concealed because some will draw false inferences from it, by their own perverted reasonings. The science of geology is not to be denounced, because sceptics may suppose that it overthrows the authority of the Scriptures. The doctrines propounded by Swedenborg need no support from concealment, nor from fallacies. Truth is sufficient for itself. Nothing can add to its sanctity, nothing to the authority with which it addresses itself to every rational mind. It is the voice of God through whatever medium it may be uttered. Hence a true and universal system of doctrines, scientific, philosophi-

cal, and theological, taken in connection with the experience of mankind, will be found so to interlock in innumerable places, like the materials of a well-constructed building, and to knit itself together into one harmonious whole, that the less of foreign props that are applied to it, the more firmly will it stand, and the more impregnable will it be against all assaults.

Hence to the truly rational receiver of Swedenborg's writings, to one who has not entered the church under cover of a blind faith, the question of Swedenborg's authority is one of the least possible consequence. He may be called a mere clairvoyant, or even a madman; nay, it might be demonstrated, if this were possible, that he actually was either the one or the other, and it would make no difference, for to such a one *truth would still be truth*, whatever may have been the state of the man, Emanuel Swedenborg.

It is chiefly on account of his calm confidence in truth that we admire Professor Bush. He does not too nicely, and from overweening self-confidence, calculate consequences. He seems to believe in the system of doctrines propounded by Swedenborg, not because of any marvels exhibited by him, but because the doctrines themselves are seen to be sustained by one another, and by all the experience of mankind. Therefore when any new experience presents itself, he seizes it without fear, and gives it its fitting place in the foundation of this system; and should any modification of the superstructure be necessary, in order that the experience might fit, I doubt not he would be among the first to make it, knowing full well, as he does, that facts will not bend themselves to suit the "foregone conclusions" of the blind or the indolent.

Straightforward, then, and with noble enthusiasm let him pursue his way. Let him be moved neither by the bitter denunciations of avowed, nor the cold and sidelong glances of professed friends, and he will not lack encouragement from the wise and good. Let him still be devoted to truth itself, as it flows ever from its own infinite fountain, little caring through what medium it may come to him. Let him persevere, forgetful of self, and thousands of earnest minds in this and other lands will bless him for having furnished them most timely aid. Nay, let all who are looking for the coming light take courage. All signs are auspicious. The day is already dawning. The Church is already beginning to put on her garments of beauty. Science is about to be married to religion, and earth to heaven.

Feb. 8, 1847.

[*From Robert Elf.*]

CHARLESTON, S. C., *April* 8, 1853.

My dear Sir: — I inclose three dollars for my subscription to the Repository for the present year, and send you my best wishes for your health and happiness, and that in your efforts to promote the cause of truth, you may find your reward in seeing those efforts successful.

I wish to inform you that I have been reading a work entitled "Spiritual Christianity," written by the late Charles Augustus Tulk, which has profoundly impressed me with the truth of the views which he holds in relation to the great subject of the doctrine of the Lord. I have hitherto understood that doctrine as explained by Mr. Noble in his lectures, and by yourself in the letters addressed to a Trinitarian, to be the true meaning of what Swedenborg has written in relation thereto. But my ideas have undergone a great change since I have read Mr. Tulk's book; and I am now impressed that the appearance of the Lord in time and space as a man, was in reality nothing more than the influx or descent of the Divine truth into the plane of the natural and sensual mind, and thence imaged forth objectively to the senses, in like manner as his appearance as an angel to those of a former church was a descent and influx of the same Divine Truth into the spiritual plane of the mind. All connection or communication which the Lord holds, or has ever held with man or his church, has been by means of influx, according to the mental states of those with whom have been the successive churches. His last appearance was his influx into the percipient mind of the natural and sensual man, and in full correspondence to all things of its state. What is called his assuming humanity, was the influx and descent of the divine essence into the lowest mental and ultimate state. He neither put on the human, nor put off the human. But in the same way, and by the same law, as he appeared to those of a former church as an angel, in the same way and by the same law he appeared as a man to those of a fallen, external, and sensuous state, because they had became too low to view Him from a higher plane of the mind, viz: to view him as an angel. This view of Mr. Tulk's has affected me very much; it is truly a spiritual view, and supersedes much that has been written about his temptations as a man, his overcoming evil, his glorification, and much more connected with

his history on the earth: — His history on the earth being an exhibition in nature of the mixed states of those who received him, or of the state of a fallen and corrupt church which was incapable of receiving and beholding the Divine Truth in any other way than in accordance with their own evils and infirmities. Certainly it does not seem rational that God should appear in time and space. He cannot be seen by the natural eye; the natural eye can only see the infirmities correspondent to its own state, and therefore to the natural eye, or to the natural mind, the Lord was seen as subject to hunger and thirst, to temptation, to bodily pain and suffering, and to all the changes to which man is subject in a state of nature. How then is God to be seen? He can only be seen and received mentally — by a mind cleansed of all evil and falsity, such as he was seen by the apostles at the time of his transfiguration, who were elevated to the state necessary for such a beholding, and which is described in the Gospel by the words following: "After six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain," etc., signifying an elevation of spirit; six days corresponding to six successive states of spiritual elevation and illumination of the will and the understanding necessary to behold the Lord in his true and perfect Divinity. This elevation of the apostles was far above the conditions of time and space; it was the influx of the Divine Love and the Divine Wisdom into their wills and understandings, that enabled them to see the whole Word manifested, revealed and shining forth, in the Lord as the Lord, as the spiritual and Divine Sun, as Jehovah. The apostles certainly did not behold the Lord on this occasion as a man, subject to the conditions which belong to him in time and space.

Saint John, when in the spirit on the Lord's day, had a similar view of the Lord. Being in the spirit on the Lord's day was being in a state to behold the Lord, and he did behold him, and describes him, "His countenance as the sun shineth in his strength, and at whose feet he fell as dead."

Mr. Tulk lays the foundation for this view of the doctrine of the Lord upon the general ground, that all objects seen either in the natural or the spiritual world, are beheld by the same law; viz., the law of influx and correspondence; there is not one law for the spiritual man, and a different law for the natural man. The only difference between the two is occasioned by the difference of degrees — the natural man receiving the same influx into the lower plane of the mind, which when so re-

ceived becomes objective to the senses. This view excludes the idea of a separate external world, and makes the external world to be the outbirth of the natural mind. In other words, that all objects seen in nature are produced by influx, and are correspondences of those things which exist in the mind, and become objective to the senses. These are in brief the ideas which I have received from a perusal of Mr. Tulk's book, very imperfectly, and I suppose confusedly expressed. But I have the greatest desire to ascertain and to have the benefit of your judgment upon these doctrines, particularly as the author gives very ample quotations from Swedenborg to support the truth of what he sets forth.

With very sincere regards,

I am yours,

ROBERT ELF.

[THE three following letters, from a correspondent who desires to remain unknown, are remarkable for their clear and logical statement, from his point of view, on one of the great questions which, with many, yet remains unsettled. We have endeavored to procure the answers from Prof. Bush, but could only obtain one, which is inserted here. Nevertheless, in what is here given will be found the chief points, *pro* and *con*, and the reader will be able to form a fair estimate of the controversy as thus far conducted. The letters are from a New Churchman of the West.]

July 12th, 1853.

PROF. BUSH, — *Dear Sir:* — I take the liberty of writing to you, considering an apology for so doing unnecessary. I have read your sermon on the "Priesthood and Kingship," and, as a professed searcher after truth, must express my thanks for the truthful and manly stand therein taken in defence of the doctrines of the Word and the teachings of Swedenborg.

The object of this letter is to offer a few suggestions upon the controverted question of the *eternity* or *non-eternity* of *evil, with its punishments.* I understand you to advocate the doctrine that evil with its punishments is *eternal* in this sense; viz.,

that it never will come to an end. I differ with you in opinion, and will briefly give my reasons for so doing.

The Word declares that an eternal damnation or destruction, an everlasting banishment from the presence of God, awaits evil in all its forms — the liar, the drunkard, the adulterer, the murderer, etc. Now I cannot understand how the declaration of an eternal damnation or destruction, an everlasting banishment from the presence of God — which necessarily presupposes *total annihilation* — can, by any possible construction, be made to mean and convey the idea of the eternal, everlasting *duration* of evil in all its forms and with all its dire consequences. It strikes me very forcibly that the two ideas are the direct opposites of each other. I am led to believe that the teachings of the Word and the teachings of Swedenborg are uniformly consistent and in agreement with each other upon this question. We are taught that the character of the righteous and the wicked, that good and evil, heaven and hell, life and death are the direct opposites of each other in their nature, progression, and destiny. So the one, as the recipient form of the Divine Love and Wisdom, is eternal, everlasting duration of existence; and the other, as the receipient form of infernal life — the opposite of the Divine, is everlasting damnation, destruction, banishment from the presence of God, annihilation, non-existence. The one, as the receipient form of the Divine Life, necessarily partakes of the eternity of Jehovah-God. The other, as the abode of opposite prineiples, does not and never can partake of His eternity, but is given over to an everlasting damnation.

That the advocate of the old theology, ignoring "the scientifics of the church" as the guide to the true interpretation of the Word, should, *in the exercise* of *the mere sensuous thought*, come to the conclusion that evil is eternal in its nature — that it partakes of the eternity of Jehovah, and therefore must endure as long as God himself endures, is not to be wondered at. Ignoring science, and confirmed in his view of "total depravity," he cannot do otherwise than confound the *sinner*, the liar, drunkard, adulterer, murderer, etc, with the essential man, made and preserved in the image and likeness of God; and consequently this view of the damnation of the *sinner* as an *inverse* progressive movement terminating in everlasting death, annihilation or non-existence, must, in his mind, conflict with the doctrine of man's immortality. But I apprehend that the reader of Swedenborg is placed in a position very different

from that of the victim of the old theology, and that he may find this author clearing away all doubts and difficulties, uniformly asserting the non-eternity of evil with its consequences, and at the same time freeing the question from the many objections presented to the theories of the Universalist.

I will give generally what I understand to be the plain and positive teachings of Swedenborg, confirmatory, as they are, of the teachings of the Word upon this question.

First, then: according to Swedenborg man is constituted of three degrees — an inmost, a mediate, and a natural with its external organism. The inmost degree is the *real essential man*, being the first recipient form of celestial and spiritual life from the Lord. This inmost degree has ever been preserved in its original state of purity — that in which it was when it first came from the hands of God. With the devils in the lowest hell, as with the angels in the highest heaven, it remains a form *immediately* recipient of the Divine celestial and spiritual life. It is the habitation where the Lord himself dwells, and is consequently uncontaminated with evil. It is the *natural* degree, with its will and understanding, that became inverted (perverted), causing a corresponding inversion of the external physical organism. All men were created for and are *predestined* to heaven, and none to hell as their final destiny. The Divine love, from its very nature, could not do otherwise than will the eternal salvation of every rational creature of God. That which the Divine love wills, the Divine wisdom has provided and provides the means to accomplish; and what the Divine love and wisdom wills and provides for, the Divine power, in the end, unerringly executes.

Man was, necessarily, under the Divine order, gifted with "the freedom of the will." This freedom of the will, according to Swedenborg (*and to common sense*) is not a power possessed by man to interfere with, set aside and defeat that destiny originally designed and provided for him; but it is simply the power possessed by man to ultimate his affections and thoughts in corresponding actions, whether those affections and thoughts be good or evil. *True* freedom only exists in the ultimation of good affections and thoughts. The ultimation of evil affections and thoughts constitutes *infernal* freedom. The ultimation of the good affections and thoughts, in corresponding good actions, is necessary to their perfection, and thus to the progression of the individual onward to a higher and higher state of perfection. If the affections and thoughts are evil,

so as to be incapable of restraint, and thus of *re*-formation, it then becomes necessary that they should be ultimated in corresponding evil actions, that thus they may be brought to the light, and by exposure and punishments be corrected, and if possible *re*-formed, during the life of the body.

If, after the death of the physical body, evil predominates with the spirit, he is vastated of all the good adhering to him, and associates with his like in the hells. The natural or external degree (as distinguished from the celestial and spiritual) being vastated of all its good, becomes now totally inverted, and by its reaction shuts out — excludes the inflowings of the Divine Life from the inmost degree. With respect to the natural or external degree, the law of order is now exclusively in its *inverse* movement. There is no longer a possibility of its *re*-formation, which can take place only during the life of the body, which affords a material basis for the action of the Divine Life; and this material basis is necessary to *re*-formation.

The intellectual and voluntary, as formed with the natural or external degree during the life of the body, remains unchanged and forever unchangeable. The dominant life or ruling love forever remains such as it was at the death of the body. Its organic inversion is such that it cannot be *retorted*, so as to become a form truly recipient of the Divine inflowing life. Its nature remains forever unchanged. For it, *re*-formation and *re*-generation are no longer possible. A. C. 4747. D. P. 318, 319. H. H. 477. Its doom is everlasting damnation, death, destruction, annihilation, non-existence.

According to Swedenborg, the term "*eternity*" is predicated of the *state* of a thing, and as consequent upon its state, of the time or period of its duration. In reference to duration, the term "*eternity*" simply means, *so long as the state endures*. In A. C. 6239, eternity is predicated of the state and time, or period of duration of the most ancient Church; not that this Church was never to come to an end; but the period of its duration continued just so long as its celestial state continued. When it lost that state it perished. "What is infinite, in respect to duration is eternal." The Divine Love and Wisdom being, in their nature, infinite, therefore eternal existence is predicated of them, as also of all forms truly recipient of the Divine Life. They exist so long as the *state* endures. No form that remains truly recipient of Divine Life from the Lord can ever come to an end, for it partakes of the eternity of Jehovah-God, and must be perfected to eternity. In H. D. 239,

"All who go to hell remain there to eternity, and all who go to heaven remain there to eternity;" not, of course, an eternity computed by calculations of *time*, for the idea of time entering into that of eternity destroys the idea of eternity; but the period of the duration of happiness or misery with those who go to heaven, and with those who go to hell, endures just so long as the state to which it refers itself as the cause of its existence. That the inverted form of those who have their abode in the hells, can never be *re*-formed, changed or retwisted so as to become a form truly recipient of the Divine Life, and that they must remain in the hells so long as they remain clothed with this inverted form, is certain; but does this *evil* state partake of the infinity, and consequently of the eternity, of Jehovah? Is this inverted form, with its impure affections and thoughts,—this liar, adulterer, murderer, etc.,—never to be destroyed, annihilated? The teachings of the Word and of Swedenborg are uniformly consistent and in agreement upon this question. As to the effect of the punishments of the hells, see A. C. 824, 827, 828, 829, 304. Evil bears within itself the germ of its own destruction, and must necessarily come to an end. What the Divine Love has willed, and the Divine Wisdom has provided for, the Divine Power will execute. The freedom of the will was given to man, not to defeat, but unerringly to secure his destiny. It is the form through which the Divine order goes forth in its operations to save man. Even in the hells this freedom exists, for the ultimation of the infernal life is necessary to the ultimate destruction of the form which it animates. As in heaven the movement of the Divine Life in finite forms is onward towards eternal life and perfection, so in the hells the inverse movement of this infernal life is progressively towards the everlasting death and destruction of the form which it inhabits; for heaven and hell are *opposites* in their nature, in their progressive movement, and in their destiny.

As the death of the physical body frees the spirit, so the death of the spiritual body frees the inmost degree, *the real, essential man*, from his prison-house in the hells. The Divine Wisdom has provided all the means necessary to his continued progression in eternal life, when thus freed from his prison-house. The fact of these means being beyond our knowledge is no proof that they are not provided.

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[*From a New Churchman of the West.*]

September 12, 1853.

PROF. BUSH. — *Dear Sir:* — I have received and read attentively, and with interest, the pages setting forth your controversy with Mr. Fernald upon the question of the endless duration of the hells. Whilst fully admitting the force of your positions as against those assumed by Mr. Fernald, I cannot see that they at all affect the truth or falsity of the position assumed in my former letter.

The main point in which I find myself differing with you is in reference to the teachings of the new theology as to what constitutes the *freedom* of *the will with man;* and this difference leads us to very opposite conclusions upon the question before us. I am satisfied that this idea that the freedom of the will involves a power possessed by man, really to oppose and finally defeat the first and final end of God in creation, is exclusively from the old theology, and that Swedenborg's idea and teachings are as stated in my former letter. I am satisfied that this whole idea of the endless duration of evil with its punishments has its origin and basis in the sensuous ideas of the old theology in reference to the character of God, the nature of evil and of the freedom of the will, and of eternity as being an *endless* extension or *duration* of *time.* I am convinced that there is no authority for the idea in the writings of Swedenborg. Swedenborg is not in conflict with the Word upon this question, and certainly neither the spirit nor letter of the Word sustains the doctrine of the endless duration of evil with its punishments. Eternal damnation, destruction, everlasting banishment from the presence of God, to evil in all its forms, does not mean its endless *duration.* I have never yet heard any advocate of the new theology attempt to prove *from the Word,* that evil partakes of the eternity of Jehovah-God, and must therefore with its punishments endure as long as God himself endures. I can see no necessity for forcing a meaning upon Swedenborg which places him in conflict, not only with the Word, but with *himself.* You hold a prominent position among the honest and truthful opposers of this forced construction, as applied to the teachings of Swedenborg upon the question of the priesthood. You are also aware that upon the question of the resurrection of the Lord's body, Swedenborg is placed in the position of flatly contradicting himself;—upon one page asserting that the Lord arose from the sepulchre and ascended to heaven with the

whole body glorified and made divine even as to the flesh and bones; and upon another page asserting that the external body was entirely put off and rejected: whereas the whole difficulty has its origin with Swedenborg's interpreters, in neglecting in the outstart to ask and settle the simple question, "*What is it that causes a man to be the son of his mother?*" And there is in reality no more difficulty upon this question of the endless duration of evil with its consequences, so far as the teachings of Swedenborg are concerned, than there is upon the two questions above mentioned.

I believe that there are hundreds, particularly among the Unitarian and Universalist sects, who are ready to embrace the ideas of the new theology as advanced by Swedenborg; but they find what his warm admirers and friends assert to be his plain teachings upon this question of the endless duration of evil, to be so utterly at war with the teachings of the Word, and with the whole scope and tenor of his own teachings as to the character of God as the giver, and of man as the recipient of life, and with the true idea of the nature and character of *uses* in the Lord's kingdom, that they are brought to a stand. The question naturally arises, "If Swedenborg is here so contradictory — so much in conflict with himself and with the Word which we profess so much to venerate, what dependence is to be placed upon him? Instead of the *illuminated seer* he professes to be, may he not in reality be but a mere dreamer of dreams?"

My own opinion is, that Swedenborg's state of illumination was such as he professes it to have been; that his teachings are *free from error* upon all these great theological questions; that he is throughout *consistent with himself*, and in accord with the teachings of the Word; and that there is no necessity whatever for forcing upon him a construction at war with his main leading ideas, and calculated to turn away reflecting minds from the investigation of his writings.

That all these matters are to be investigated and *rationally understood* in order to be believed, is taught in A. R. 564.

Respectfully, * * *

[*Answer to the above, by Prof. Bush.*]

New York, *October* 3, 1853.

Dear Sir: — You will see by my remarks on the cover of the October Repository, that I am still disposed to avoid a

discussion in my pages of the subject of your letter. In coming to this decision I am ready, at the same time, to do justice to the ability evinced in your treatment of the subject. But the argument does not satisfy me, nor would it satisfy, I am convinced, the mass of my readers. Some of the grounds of this dissatisfaction I have touched upon in my remarks above alluded to.

The grand difficulty in the case is the want of sufficient data for a positive affirmation. For myself, *I* do not know that evil and the hells will not always continue, nor do I believe that any one else knows this; for I cannot conceive what evidence he has access to that is not equally open to me. But I do not find it. You may think that you have abundant grounds for a definite opinion on this head, and in this assurance I would not disturb you. But if you require me to fall in with your convictions on the same grounds, I must demur, because I can by no means see the matter as you do.

At the same time, I am far enough from holding the common orthodox ideas of hell and its miseries. I have no object to maintain the endless duration of future punishment in the sense ordinarily attached to the terms. But if you ask me in what sense I do hold to the eternity of evil and the hells, I must frankly say, I do not know. That is, I am conscious of being utterly unable to grasp the full and true import of *eternity* in reference to man's state and condition. For aught I know, it may involve some elements of which I have now no idea at all. But I will hold my mind open to receive whatever truth I am capable of receiving on the subject, whether in this world or the next. The notion conveyed by the term, both in the Word and in Swedenborg, is mainly that of something stable, fixed, immutable; and this, in reference to man's moral condition, is confirmed from the fact that at present I am wholly unable to conceive of the process by which a ruling evil love shall in the other world be converted into its opposite without violence done to man's free will. It is often done in this world, because here the will and the understanding are so far separated that reformation can take place. But in the other life we learn that the understanding becomes at length entirely merged in the will, and how then is it possible for a soul to be regenerated? If you had both horses and carriage immersed in a deep mire or a deep stream, how are they to be extricated? But let the horses have their feet planted on *terra firma*, and the carriage bids fair to be drawn out.

Now you can easily say that this betrays a very imperfect knowledge of the true nature and functions of the human will, and of its freedom, which is very possible; but it's of no consequence. You must show me how the *first step* upwards from an infernal to a celestial love is to be taken, consistently with human freedom, and then I shall be in a fair way to become a convert to your doctrine, but not before. Here is precisely the point where all such reasoning as yours fails. It does not solve this question of the *first step freely taken*. On the contrary, it somehow puts man's freedom in abeyance, and throws the result upon the *bare omnipotence* of the Deity, than which nothing is more abhorrent from the genuine truth. It is just as contrary to the divine perfections to take a spirit out of heaven against his will and cast him into hell, as it is to take a spirit out of hell against his will and put him into heaven. On this head I do not perceive that your argument affords me any light.

But I will not pursue the subject. I foresee that I shall have my position just as open to objection in your mind as it was before. If so, so be it. The charitable genius of the New Church allows its disciples to differ on matters of doctrine when the life is governed by the same divine laws.

Very truly and respectfully yours,

GEORGE BUSH.

[*Reply to the above from a New Churchman of the West.*]

October 17, 1853.

PROF. BUSH. — *Dear Sir:* — Your letter of 3d Oct. came to the office during my absence from the city, and was not received until my return on the 14th. You must permit me again to trespass upon your time and patience with another letter. My object is not *controversy*, which is opposed to the genius of the New Theology, and only calculated to confirm each combatant in his own favorite theories. I wish a friendly interchange of sentiment under the idea of uses. This the genius of the New Theology sanctions.

From your letter and the notice upon the cover of the Oct. Repository, I judge that your mind would be favorably disposed towards the doctrine of a final restoration from all evil with its consequences, if you could be satisfied that the writings of Swedenborg establish the truth of the three following propositions.

1st. That with every man, the inmost celestial degree —

the real, essential man has ever been and must forever remain pure, uncontaminated with evil. 2d. That the Divine Love has *willed* and predetermined, and from its very nature could not do otherwise than *will* the eternal salvation of every rational creature of God. 3d. That this theory of a final universal restoration offers no violence to the freedom or liberty of the will with man. And also further, that the incipient steps towards this final restoration from the hells can be pointed out. Upon all these positions the writings of Swedenborg are *to my mind* clear and explicit, establishing their truth.

Upon the first proposition I request you to read attentively the whole of Part III. of Divine Love and Wisdom, noting particularly 254, that "*the spiritual degree, because it is the form of heaven, admits nothing but things good*, and *truths which are from good*." . . . Read the whole section and observe that the spiritual degree contracts and shuts out the inflowings of the evil and false from the natural degree with man. Also 263 — 270, where the same truth is asserted. Also 272 — that the two degrees, the natural and spiritual, are and remain (whilst the natural is unregenerate) in opposition, the recipient forms of *opposite* inflowings. Also 275 — same doctrine. Read also in connection with the above, 432, the last section of the volume. I wrote my former letter without making at the time any particular reference to Swedenborg, but from recollection of previous impressions made upon my mind. I am rather surprised, upon particular reference, to find the position much more strongly established and sustained than I had anticipated. If Swedenborg throughout his whole writings, does not put an everlasting *quietus* upon the old orthodox doctrine of "*total depravity*," then I am incapable of understanding the scope of his theology. From 257, D. L. & W., I now think it is clear, that it is only the *natural* mind with its spiritual and natural substances, that can ever become contaminated with evil. And it is these inverted spiritual substances (with the natural substances forming the cutaneous envelops of the spiritual body) that with the wicked form the external organism, that in the hells must be destroyed — a damnation, destruction, or annihilation necessary to the release of the inmost celestial degree, with at least the *interiors* of the mediate spiritual, from its prison house in the hells. That the spiritual degree with man, including the inmost celestial with at least the *interiors* of the mediate spiritual, is preserved in the order and form of heaven, and remains a form recipient of no other inflowings

than such as proceed from heaven, is, I am fully satisfied in my own mind, established by Swedenborg beyond controversy.

Upon the second proposition — "That the Lord wills the salvation of all men," I am fully satisfied that I stand or fall with Swedenborg, whose language places the question in the strongest possible light in favor of the doctrine.

Upon this point I request you to read *Divine Providence* — the chapter under the heading "*That every man may be reformed*, and *that there is no such thing as predestination*," noting particularly 322, 323, 324. Now the assertion — "That all are predestined to heaven and none to hell;" "that every man is created to live to eternity in a state of happiness — is created to go to heaven;" "that the Divine Love cannot do otherwise than desire it, and that the Divine Wisdom cannot do otherwise than provide for it;" and again, at the close of 324, where it is said, "it is evident that his Divine Love cannot will otherwise than that man should go to heaven and there enjoy eternal beatitude; and also that his Divine Wisdom cannot do otherwise than provide for it;" — I say this language must certainly mean something more than merely that the Lord is "*willing* that all men should come to repentance and be saved." If the language has any meaning at all, it must certainly mean that the Lord *ardently desires* the salvation of every creature, the work of his own hands; that he "*efficaciously wills*" every man's salvation, and has predestined — predetermined it. That this willing of the Divine Love, and provision of means by the Divine Wisdom, involves and carries with it the Divine Power to execute, you will not deny. I therefore place the doctrine of a final universal salvation, not exclusively "upon the bare omnipotence of the Deity," but upon the Divine attributes in their unitary operation — an operation, as I shall attempt to show, which offers no violence to man's liberty, but on the contrary makes use of that liberty as the very means by which this result is secured.

This brings us to the third proposition. "Does this theory of a final universal salvation do violence to man's liberty?" In the investigation of this point we must entirely abandon all reliance upon the teachings of the Old Theology, with its mysticisms and absurdities, and confine ourselves to a plain, rational, common-sense view of the question; and for this common-sense view I can refer to no teachings so conclusive as those of Swedenborg. In D. L. & W. 240, it is stated that man's rationality is the faculty to understand what is true and good. "The

other faculty is that he can *do* truth and good: this faculty is called liberty, and is the faculty of the will." In D. L. & W. 264: "By rationality is meant the faculty of understanding truths and thence falses; and goods and thence evils: and by liberty is meant the faculty of thinking, willing and doing them freely." It is everywhere asserted by Swedenborg that except in the exercise of these two faculties no man can be saved. The faculty to think, will, and do what is true and good is true liberty. This faculty in its perversion, causing man to think, will, and do what is false and evil, constitutes *infernal liberty*, such as exists in the hells. Thus Swedenborg entirely sets aside the idea of the Old Theology, that the freedom of the will involves a power possessed by man, really to oppose and finally defeat the will and original designs of God in creation and redemption; and asserts that this liberty is simply that power possessed by man to think and will what is true and good, and inversely what is evil and false — cherish such thoughts and desires, and ultimate them in corresponding good or evil actions. The necessity to every man's salvation, of the possession and exercise of this liberty is evident: for if his thoughts and desires are true and good, it is necessary that he should possess the power to cherish them and ultimate them in corresponding good actions, that thus they may be confirmed and strengthened, and the man "go on to perfection." If the thoughts and desires are false and evil, it is equally necessary that the man should have the power to cherish them and ultimate them in corresponding false and evil actions, that thus the *hidden* evil may be brought to the light, and by exposure and punishment be reformed, regenerated, and if possible extirpated during the life of the body: or, in the event that this cannot be done, and the predominance of the false and evil brings the individual into association with his like in the hells, it is then pre-eminently necessary that this infernal liberty should continue until the punishments suffered in the hells operate to the entire destruction of that perverted organism which is the seat of these perverted thoughts and affections. It is of the Lord's mercy that this inverted organism be destroyed in the hells, that thus the *real essential man* may be released from every obstruction to his progression in and to eternal life. This, I think, fully answers the requirement you make of me to point out "and show how the *first step* upwards from an infernal to a celestial state is taken." *There is no first* and *succeeding step upwards.* There is *no possibility* of *re*-formation or *re*-generation in the

hells. This is possible only upon the material plane. In the hells the law of order is exclusively in its *inverse* movement; and both the Word and Swedenborg assert that, for the sinner — this inverted organism which inverts and perverts all the inflowings of the Divine Life, there is no longer the possibility of salvation, but that an *everlasting damnation, destruction, banishment from the presence of God, annihilation, is its doom.*

Being satisfied upon these points, I think we may confidently trust to the Divine Wisdom to provide the means for the *re-clothing* of the essential man with an external organism, from the *aromas* which the intermediate state or world of spirits may furnish, and which may be brought into correspondence with the higher degrees, now released from the hells by the destruction of all that inverted environment which forced them to remain there as in their prison-house.

From the language of Swedenborg referred to in the foregoing I can draw no other meaning than what I have given. Will you please give it a careful examination, and if you think I am wrong in my conclusions, give me your opinion as to what Swedenborg *does teach* in these passages. The statement in 322, D. P., "*That it is man's own fault if he is not saved,*" does not, *in my mind,* at all conflict with my conclusions. It is but one of his modes of expression for that great truth which he everywhere teaches; — that evil has its origin and development *in* and belongs exclusively *to* the movement of the *individual* life, or man, as distinguished from the *universal* life, or God. Swedenborg is the only man who has ever opened up to the rational understanding, *the origin, the nature, and final destiny of evil,* showing and explaining the absolute *necessity* of its *permission* in the development of the individual life, and tracing it through all the intricate windings of that development, until the *individual life* (the collective man) shall be prepared to ascend from its present state of *subjection to,* to *a state of unition with,* the universal life, or God. This he opens up in his doctrine of the Divine Natural Humanity — the development of the series of redemption, as succeeding that of creation.

The "idea of eternity" was treated of in my former letter. It is predicated of the *state* of a thing, and only of the period of its duration as dependent upon its state. It is only that which is *infinite* that with respect to duration is *eternal.* Evil is not *infinite* — does not partake of the *infinity* of Jehovah-

God. It is therefore not *eternal* — does not partake of his *eternity.*

I wish the benefit of your investigations and opinions on this subject, having, in addition to your *acknowleged ability,* every confidence in your theological honesty and sincerity of purpose — a confidence which I can extend to but few of the clergy in their clerical capacity. I believe the whole body of the priesthood, as such, and as now constituted (both Old Church and *New* Church,) to be in *inverted order* and consequently a recipient form of corresponding influx. I think your sermon on the priesthood may give origin to some correct idea as to how the church of the New Jerusalem is yet to be established upon earth. It may not be improper to allude to my own Swedenborgian experience. Most persons say they had great difficulties in the reception of Swedenborg's doctrines. I know nothing about such difficulties. Up to the years '41 or '42, I had no knowledge of the existence of his writings. I believe that I had never heard the name, and knew not that such a man had ever lived. I was, about that time, in the office of a casual acquaintance upon the frontier settlements, and accidentally (providentially) picked up a book, labeled "*Conjugial Love.*" I immediately noticed an uneasiness on the part of the owner of the book, who was standing by, with an effort to divert my attention from it. This excited my curiosity, and wondering what any man could find to fill so large a book with upon such a subject, I opened it and turned over the pages to the close of the book, reading the propositions heading each section. Every proposition, as I read them, from the first to the last, forcibly presented itself to my mind as embodying the very truth of heaven. From that day to this I have never come across a position assumed by Swedenborg that has not appeared to me to be perfectly rational and correct. I have no hesitancy in believing that he received his truths from *the Lord alone, and not even from an angel.* I was at first disposed to believe with others, that he taught the doctrine of an eternal damnation to the wicked, as that doctrine is commonly received: but finding this doctrine in such *direct conflict — so utterly at war with all his other teachings,* I was induced to search for some other interpretation of his idea as conveyed in his writings, and soon discovered that the idea was not from Swedenborg, but in my own mind, from a proprium inherited from a long line of *Calvinistic ancestry.*

I should be pleased to continue a friendly correspondence,

should your inclinations and duties permit. Please answer this letter, even should your inclinations lead you to decline a further correspondence. Very truly and respectfully,

Your friend, * * *

[*From James A. Austin.*]

RICHMOND, *Va.*, 18*th January*, 1854.

PROF. GEORGE BUSH. — *Dear Sir:* — It is truly gratifying, to me at least, to see by the Repository, in the many letters and articles therein, the true idea of churches in particular, their existence in individuals, their liberty, their freedom and willingness to come forward in the magazine and openly declare themselves in the faces of an insatiate priesthood in the so-called New Church. The declaration that every man is a priest and king, the advocacy of household worship, the administrations thus of the ordinances of baptism of water, and of bread and wine in the sacraments; — these are admirable. We have worship on Sundays, and the sacrament once in three months; and also should baptize our children if it had not been already done. If New Churchmen, where they are sufficiently numerous and able, would build for themselves a plain and convenient house for public worship, to be free to all people, with seats so arranged that all could see each other, — if, when so assembled at the time, they would make a request of any suitable one, to step into a sort of tribune, open the Word and read, *verse about* with the audience, one chapter of the Old Testament, one of the Psalms, and one chapter of the New Testament, repeat with the people the Lord's prayer, read one or two chants, to be sung by all who are able and willing, this would be worship by all who would co-operate; and by reading the Word, they would have consociation with angels and conjunction with the Lord, which, according to the sincerity of the people and the purity of their hearts, would be a sacrament of bread and wine to the nourishment of their souls. After this the leader should leave the tribune, and any one among the audience should be requested to come forward into it and read a short paper of ten minutes or so in length, or give the internal sense of any passage in the Word that he chooses, with its application to life, men, and things. It should be understood and insisted upon that *no one* should be allowed to be prosy, or impose himself too frequently upon the Church in that way. This

course, after people became used to it, would become so delightful to all — every one almost participating in a work which was found to interest the welfare and happiness of all — that time would be changed into *eternity*, or in other words *state*. Baptism and the sacrament could be administered by any one or more when the period arrived for it. I shall inquire for such associations and experiences after I leave this world, and shall be disappointed if I cannot find true New Churchmen engaged thus in the heavens of the Americans. If I could meet with such on this earth, it would delight me much to participate with them here. * * * * *

Accept my love. JAMES A. AUSTIN.

[*From A. W. Paine, Esq.*]

BANGOR, ME., *Jan.* 10, 1847.

REV. MR. BUSH. — *Dear Sir:* — Since I last wrote you, you have published your "Reasons," and also your "Mesmer and Swedenborg." For both these works, I, as one humble reader, have many thanks to bestow upon you. The first I regard as a very useful work, as giving an interesting view in one direction of the peculiarly rich and valuable truths which the New Church has bestowed upon the world. The "reasons" which another receiver would give would probably be so different, and at the same time equally true, as to appear to a general reader quite another thing. Just as the many beholders of a beautiful and extensive temple would all, in their descriptions, differ widely in their respective views, depending not only upon the distinctive character of their minds, but also upon the different standpoints which they should occupy as beholders. In connection with this subject, and following perhaps the views already advanced, I cannot help expressing the wish that you or some other person would give the world a work illustrative of the doctrines and belief of the New Church, as distinctive from the Old, giving a bird's-eye view of the many items of interest, each in a chapter by itself, and supported by an illustration of each, sufficiently long to make the subject plain without being tedious. A work perhaps of the size of "Mesmer and Swedenborg" would be sufficient to embrace the design. We want such a work as will answer the oft-asked question, "What *do* Swedenborgians believe?" We now have no work to put into

the hands of such an interrogator, and the want is a great one.

Your "Mesmer and Swedenborg" I was glad to see, as the subject of the work has been one in which I have felt much interest, and to which I have devoted some considerable time for years past. The mental philosophy of the New Church I consider as destined soon to overthrow all other systems, or rather to show them no systems at all. Indeed, what has the philosophy of the day as yet done for man? I speak what I believe when I say that not one of all the phenomena of the mind has this philosophy been able to illustrate or explain. A *dream* is as much a mystery in the old philosophy as is mesmerism, or any other fact, however newly discovered. The same is true of all the other common phenomena or exercises of mind heretofore known to exist. Philosophy has as yet done little more than gather facts and data from which a new philosophy may be evolved or demonstrated. It has been watching the movements long traced and manifested on the dial's face, and calculated their changes and relations; but the great power behind the plane of motion, the machinery which moves the whole, has been thus far secret and concealed. Philosophy thus far, with all its aids, has failed to evolve a single principle in explanation of the great facts which it has had presented for examination. In the writings of our revered author, however, the dial face has been made transparent, and the beholder is now permitted to see the motion within producing the acts without. The heretofore secret springs and wheels are now seen in their workings, and *mind* equally with *matter* is now made apparent in its internal workings and causes.

Any attempt to bring a knowledge of this new light to the world I hail as a praiseworthy act, as a part execution of the great duty which the New Church owes to the Old. We are in fact *quasi* trustees for the benefit of the old church, and are culpable if we do not, to the extent of our ability, respectively perform the trust thus imposed upon us. Your new work I regard as a part performance of this great duty which we owe, and right glad am I to greet it and give it success. I cannot but believe that it will do much good in advancing a knowledge of the truth, especially in the direction towards which it points. The citations from Swedenborg which you make, seem fully to confirm and support the positions advanced, and the facts as presented in the Mesmeric state. To any candid reader the confirmation must appear striking and conclusive. The result

must, I am assured, be favorable ; for how can the dissemination of truth be otherwise than favorable at this day? You have certainly reason to be pleased at the reception which your work has received, for if it did not contain a good degree of truth, the "devil" would not be so active in opposing and misrepresenting it. This *old gentleman* is too wise and shrewd to oppose his peculiar element,—falsity,—or belie his own progeny. Truth always draws him out into the field, armed cap-a-pie, viz., with his corps of editors and correspondents, "religious" newspapers and magazines. Thus it has been, "is, and ever will be, world without end."

Your book, however, is but the beginning, a mere introduction to an exposition of New Church Philosophy. All the phenomena of the mind are to be explained and illustrated by the new light of the church. Dreams, impressions, forewarnings, visions, antipathies, sympathies, "revivals," the scenes of somnambulism, insanity, and all other kindred phenomena, are all referable to the same great laws in action, and are yet to be explained to the world by their aid. An examination of these phenomena in the light of the New Church, their unity and identity as to cause, are all matters of peculiar interest. The subject early excited my attention, several years ago, and has ever been a pleasing study to me. It is, however, a subject which has too little occupied the minds of New Churchmen thus far, and hence I am glad to see you in the field, with a determination to see it cleared, so manfully exhibited.

Yours truly, A. W. Paine.

[*From Rev. B. F. Barrett.*]

Chicago, *September* 27, 1852.

Dear Br. Bush. — Humble as this offering is, you will accept it as a sincere acknowledgment of the obligation under which, we conceive, the signal ability with which you have conducted the New Church Repository from the time of its commencement, has placed all the genuine friends of the Church in our country, to sustain that paper, and sustain you in that sphere of usefulness which you have shown yourself so well qualified to fill. We would not have you suppose that we agree entirely with every sentiment which you have uttered in the pages of the Repository; indeed, we should consider it no compliment to you or your paper if we could say this. We do not

want the conductor of a periodical like yours always to speak *our* sentiments. We much prefer that he would utter sentiments, now and then, from which we are constrained to differ, provided he does it in a kind and Christian manner, and evinces sincerity and a disposition to obey God rather than men. It is the free, independent, and fearless manner in which the Repository has ever spoken — the sweet notes of charity, too, ever blending in its tones — that has especially commanded our admiration; and never more did it win our regard than when it took up and discussed with such signal ability, and in such admirable spirit, the difficult and much-vexed question of American slavery. We humbly trust that he who has given you courage and strength to dare and do what has been done, and done so nobly, too, will not desert you now, nor suffer your sphere of usefulness to be in any way abridged. We should esteem it a great misfortune to the Church to have your paper — the only truly independent and able organ of the New Church in our country — be compelled to stop for lack of support. * * * * * * * *

Truly and affectionately, your friend,

B. F. Barrett.

[*From W. H. Wynn.*]

Hamilton, Butler Co., Ohio, *April*, 1857.

Dear Brother Bush, — I have received your excellent work, and it has entirely cleared up all the difficulties which I formerly imagined were inseparable in connection with your position concerning the "ministry." I see now, in a light I never saw before, that *charity* is the essence of the church, and must give origin to a spontaneous form of ecclesiastical government in accordance with the direction of this "gift of the spirit." The primitive idea of a "ministry in the church entirely subordinate to brotherly love," which you have so thoroughly and unanswerably developed in this book, and which fully embodies your long misunderstood and misrepresented theory of Church polity, cannot fail, it seems to me, to operate a speedy revolution on all forms of clerical hierarchy both in Old and New Church organizations. Accept the compliment, therefore, due a use so exalted as this book will subserve. The theory of a "Ministry in the Church entirely subordinate to Brotherly Love," is the most valuable contribution to this department of Church literature that has been made in modern times.

Yours affectionately, W. H. Wynn.

[*From Otis Clapp, Esq.*]

BOSTON, *Jan.* 27, 1852.

PROF. BUSH. — *Dear Sir:* — I suppose you are aware of the practice of lay preaching in England. It has long seemed to me important to have it introduced here, and the *only reason* why it has not been, as I think, is because such stringent ideas of order have been impressed upon the receivers, that they have not felt in freedom to attempt it. I know of cases in point.

I was talking the other day with Mr. John Birchwood, of Manchester, on the subject, and he not only explained the mode of proceeding and its effects, but showed me some fifteen "Arrangements" similar to the one enclosed. The idea struck me, and I wrote a short article which I send you for the Repository, if you see fit to use it.

If we can encourage receivers to prepare themselves carefully for this use, it would do them and the public a service; and last, though not least, take some wind out of the sails of the hierarchy. We have, probably, twenty men in Boston, that could prepare themselves to present the doctrines creditably, if they could be encouraged to feel that it was "orderly."

In haste, yours, &c. OTIS CLAPP.

[*From Thomas Wayland.*]

WARRENTON, GEO., *Dec.* 15, 1847.

MY DEAR SIR. — * * * It was very gratifying to me to be favored with your portrait, as I had previously no conception of your person: to be sure it is not of much consequence, as you delightfully reason in your sermon on Heaven, which I have this moment finished. I feel how just is your view of "that spiritual consanguinity in which all worldly relationships and affinities are swallowed up." I am not sure, however, whether the tabernacle in which our spirits dwell is sufficiently reverenced, and whether, in the progress of man, we shall not grow into a more habitual veneration for the visible material form of humanity. Carlyle has a good deal of this idea in some of his writings, and uses the *noli me tangere* of Louis Quatorze (I think), to one who would too familiarly touch him, as applicable to common every-day anthropomorphism. To be sure, we are so familiar with the once "human face divine," in a state of alienation from Heaven, and hence from true friendship and

love, that we see it with too little emotion, when one reflects that in these clay tenements are spirits destined for an eternal world. I sometimes think that the time will come when the negro race will look beautiful and heavenly, and when the life of society as one sees it in the avocations of commerce and the professions, will be altogether derived from *within* instead of *without*, and then how transformed to a paradise will be this world! This view gives force to the prayer, "Thy will be done on earth as it is in heaven."

To return. You will allow me to say, in friendship and truth, not in flattery, — for I suppose we are both above that, — that your portrait is just what I would wish it to be. The forehead is absolutely Titanic. The nose is long enough to satisfy Napoleon's belief in men with long noses, and stops just at the right place for significance, beauty, andhumor. The eye is beautifully serene, and the mouth well formed for *ore rotundo* eloquence. I sincerly hope the prototype will be long spared to adorn and instruct the Church and mankind. I don't know one in all the world that could be so little spared from the work that has to be promptly done and well done.

With sincere prayer for your well-being, I subscribe myself,

Very truly yours, THOMAS WAYLAND.

[*From Thomas Wayland.*]

MARIETTA, GEO., *Dec.* 17, 1853.

PROF. BUSH. — *Dear Sir:* * * * We shall never have the priestly function general in parents until the heresy of sacerdotal caste is broken up. I incline to the opinion that society is hastening to the patriarchal state. I don't mean with flocks and camels exactly, but the domicil of a holy conjugial being, the only external bethel free from abuse, the nursery of society and of heaven. The father himself may be his own priest to baptize and administer the sacrament. I should have no scruple to administer either in my own family. I am opposed to all endowments, not only of churches, but of state institutions, for any purpose but that of self-defence; e.g., West Point. It seems paradoxical, but I think there would be a more widely diffused education, and a hundred times better in quality, if there were no colleges at all. Why have state institutions for education any more than for calico or cotton? It is an infringement of the principle of free trade, for education is a marketa-

ble commodity. I am prepared to show, if free trade be right, that schools should be free in the same sense; i.e., they should be open to the most unrestricted competition, just like every thing else. Very truly yours,

THOMAS WAYLAND.

[*From Rev. A. Haworth, England.*]

MANCHESTER, *January* 14, 1848.

Dear Sir and Brother: — * * * With respect to your visiting England, I suppose that this question will now, of course, have to lay over. * * * However, when you feel at any time inclined to come over, you will be most cordially received in this country, and I shall be happy to correspond with you about it previously, and make arrangements, unless you prefer to come in some other way than according to the propositions which my letter contained. * * * With respect to the prostration of things in this country, it is true that they have been very bad; but as a tale never loses any thing by telling, but gains a great deal, so do newspaper statements make things seem no better, but a good deal worse, when describing the evils existing in England. Our own newspapers, even in the best of times, are always croaking, and your papers repeat their statements with interest. Things are now taking a turn, and we look for considerable improvement by and by.

* * * * * *

You speak of commencing a periodical, and I learn from Cincinnati that you are doing so under very favorable auspices. I rejoice to hear this. * * * There is wanted, in America, a periodical which shall embrace a greater range of subjects, and carry out more enlarged views than is done by the Boston magazine. We require to become less narrow, clannish, and sectarian than we are in the New Church, and perhaps you will be able, in the work you propose, to give a greater expansion to our principles, and unite them more with the good and the true in philosophy, science, and literature, than has yet been done. * * * *

Suffer me to notice one particular, though it be hardly worth noticing. You style me "reverend." Now I am not, even according to New Church rules and usages, entitled to this, because I am not an ordained minister; and more than this, I have a great objection to the use of such a word to any preacher

in the New Church. It seems to me a relict of popery, and should be disused. What *reverence* can any one desire, who feels himself the least of all and the remnant of all? I should like, and I had intended, indeed, to dilate a little on this subject — on honors, privileges, and powers generally, both in the priesthood and in the Church; but I feel that now it would lead me too far. I may say, and would like to say to you, a good deal on such subjects, for I believe you are greatly opposed to what are called High Church principles, and I shall, perhaps, trouble you in this way another time.

We have had Mr. Emerson lecturing here, and he had the same "representative men" for his subjects that he had at Boston. Swedenborg was therefore one of them. His lecture, although there was a good deal of patching about it (for I was able to see it well), seemed to be substantially the same as that which you answered at Boston. He skipped over a portion of what he had written, turned back sometimes, hesitated, and showed some embarrassment, — indeed he once made a full stop, and made a sort of apology, obscurely intimating that he was not much *au fait* in the matter of Emanuel Swedenborg's theology, correspondences, etc, etc. He evidently felt that he must have some scrutinizing minds before him, who would detect his mistakes. He repeated that offensive clause about man being always on the way upward to all that is good and true, — even in brothels and on the gibbet. This brought him into some disfavor, and some censure from pulpits and from the press. Our Mr. Smithson delivered two or three lectures, cleverly answering some of Emerson's objections and principles. Still Mr. Emerson said so much that was laudatory in many ways of Emanuel Swedenborg, that we were pleased — much pleased with his lecture as a whole. He is lecturing in various other prominent places. Some others, not of the Church, have been recently lecturing in a similar way about Emanuel Swedenborg, and we think they are by such means doing good.

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Believe me, dear sir and brother,
Yours very truly and respectfully,
A. Haworth.

[*From Rev. A. E. Ford.*]

Paris, France, *July* 19, 1855.

Dear Professor: — * * * The person who interests me most here, is Dr. Poirsin, a young man still. He has culti-

vated his profession on New Church principles, and more than any New Church physician that I know of, has originated medical views and modes of treatment in accordance with those principles. I wish I had time to give you an outline of his ideas. If I ever succeed in getting any thing off for the Repository, I do not think of any thing more interesting or more useful to let your readers know about. He was suddenly, and one might almost say, miraculously cured, while very far gone, apparently in consumption. He fell asleep in a state of exhaustion from violent temptations, and saw the Lord, in a dream, through an opening in the clouds, encompassed with unspeakable splendor. These clouds appeared to form His garments; and, on his thinking that if he could only touch them he might be healed, they descended within his reach, he clasped them in his hands and felt an electrical thrill pervade all his frame; he awoke, *entirely well*, able to speak for any length of time, to take long walks, to carry a burden: whereas, he had been spitting blood, could only utter a few words at a time, and was exhausted by the shortest walk. It is his intention to publish his discoveries in good time.

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I remain your friend and brother in the New Church,

ALFRED E. FORD.

[*From Thomas F. Shewell.*]

PHŒNIXVILLE, PA., *Nov.* 2, 1855.

REV. GEO. BUSH, BROOKLYN, — *My dear Sir:* * * * Have you noticed, as one among the many outward confirmations of Swedenborg's assertions concerning judgments in the spiritual world, and their efforts in the natural world, the singular coincidence of wars waged for human liberty, with the periods of "*about* thirty years, which he assigns as the extent between these judgments?" Dating from 1757, we have 1787, 1817, 1847, which very nearly coincide with marked events in human history.

Not to dilate on this subject, I only wish to call your own attention to the fact, as corroborative of those truths we mutually find pleasure in. A public statement of it might, to any other than New Church receivers, have the appearance of claiming for our "illumined scribe" the character of a prophet; whereas

these effects can be nothing else than the natural result attending the descent of the New Jerusalem. * *

I regret to see by the advertisement on the cover of the Repository, that your subscribers do not seem to appreciate the true value of their monthly visitor, and trust that the new year will show an amendment in this particular. I presume that there is not one of these delinquents but would consider himself recreant to his faith if he did not pay a laborer for sawing his wood, and yet he seems indifferent to the claims of him who furnishes the fuel to warm his heart and enlighten his understanding. Very truly yours,

THOS. F. SHEWELL.

[*From V. Kicrulff, West Indies.*]

ST. THOMAS, *June* 5, 1852.

PROF. BUSH, — *My dear Sir:* — Do you know that I think the project you mention, of taking up the matter of abolition of Slavery, is an important one at this juncture? Slavery is certainly most lamentable; thirty-five years' experience has taught me so. * * * * * * *

Mr. De Charms' treatise on the subject of Emancipation of the American Slaves is, so far, well written; but it proves a great want of knowledge on the subject. He grants that their emancipation is far off, and speaks of the reformation necessary for the social order of the whites. All that is a good thing, as far as it goes; but it does nothing in the mean while to alleviate the great suffering of the millions; it does nothing to improve and prepare their condition. When we have seen and sympathize with the suffering negro, we feel there is a loud call for *immediate relief;* but there are preliminary steps to be attempted and secured, *before* the question of emancipation is brought on the carpet. My "motto," therefore, when I was South in 1851, was not emancipation, but amelioration. This, all well-disposed men I met with, fully agreed to. They felt I was right, and that it would vastly improve the state of the blacks and be a benefit for the country at large. * * * Before 1837, no court in the English colonies ever gave justice to a *black man* when he complained *against his master.* Read Dr. Madden, special magistrate for the island of Jamaica, during the transition from slavery to apprenticeship, 2d vol., p. 77. What he says I have often thought is the case. The prepara-

tions for liberation of the negroes must be an amelioration of their degraded condition; laws to protect them in every respect against cruelty, injustice, and sufferings. In these points the Southerners will yield; in fact, many lament to see some bad neighbors having the liberty to ill-treat the negroes. To regulate proper food, clothing, and attention in sickness and old age; care to their young children also, and proper and comfortable houses (for their houses are in many places utterly unfit) where, in the cold spells which are felt to be so painful to those who all along are used to a mild climate, they may be able to shield themselves, and especially the young children, the aged, and sick; to be duly provided with blankets, etc., — this is most seriously needed in some of the Southern States, and I doubt that many think of this. In Florida, the food allowed consists of a peck or two of corn thrown carelessly to them; and if the negroes have small children to feed, they must look for them as they can when they want any thing beyond corn. Some estates occasionally give them also a little salt. * * * I can never believe that Mr. De Charms' views ever will be realized, — that the white population should first be regenerated, before they emancipate; no, I rather think it would first become extinct. I therefore reject such a theory, and never wait for emancipation at such a hopeless time; but rather fear it will cause a crush for which the South, as in the days of Noe, are not prepared nor think possible. But still they eat and drink, buy and sell, and it will come on them unawares, unless a merciful Providence otherwise prepares means for emancipation.

I am strongly of opinion that the moderate, rational, and elevated view which the New Church doctrines may take of the question of abolition, will, when handled with due force, be irresistible in its effect on the public mind, from east to west. They will sow a seed which will rear a forest to overshadow all the bigoted arguments which can be raised against it, either by the abolitionist or anti-abolitionist, and produce a salutary effect not to be questioned. Your labors in that direction, I think, will prove very useful to the New Church. They will bring the New Church principles not only more generally to light, but also raise their estimation throughout America and Europe. I admire your views — the little I have seen of them in the Repository; and feel you will be of some use to the liberation of the millions. I am myself of opinion that no true N. Churchman can be silent to so great an evil. I recollect Judge

Linberg's telling me, in 1828, that the fall of Babylon, in the spirit world, would speedily affect slavery in its ultimates, as it is a spiritual slavery in which that Church loves to enjoy its dominion, and from which flows in ultimates the trading in human beings. And as its fall has decidedly taken place in the spirit world, it would of necessity show its corresponding fall in the natural world. And we actually experienced, a few years after, the abolition of eight hundred thousand human slaves in the British Colonies.

The blacks are fallen deeply, and when emancipated, make a horrid race of men; but it cannot be expected better; they recover speedily when order is somewhat established by the influence of the whites. I think fifteen years' abolition in Jamaica has done much to prove this.

* * * * * * * *

Yours, very sincerely and affectionately,

V. KIERULFF.

LETTERS MISCELLANEOUS

FROM PROF. BUSH.

[The following four letters of Prof. Bush to Dr. Leonard Woods, of Andover, Mass., will derive an interest from their address and occasion.]

NEW YORK, *Sept.* 30, 1844.

REV. DR. WOODS. — *Dear Sir:* — I have concluded to send you the preface to my forthcoming work, in advance of the publication of the whole, which will be delayed two or three weeks, in order to make sure of a copyright in England.

This preface I wish you very much to read, as it is written on the *ad conciliandum* principle, in order to secure fair dealing to the book itself. I am conscious of having put so much at stake in the position which I have assumed, that my demand for "righteous judgment" cannot be otherwise than just. I am sure that any little ability I may have for vindicating or illustrating revealed truth, ought not to be made hereafter "of none avail" by the force of mere prejudice. *Reasons* have a right to be met by *reasons*, and if all theologians had the same enlarged and liberal sentiments that I have ever seen in you, I should have little ground for fear.

Some of the closing remarks were written after my recent conversation with you, and in especial reference to the hints you then threw out. I had extended my observations to greater length, but was obliged to curtail them for want of space. As they are, they will of course go for what they are worth. I am still strong in the belief that the Resurrection is the result of *natural law*, and I cannot conceive that you can hold any other view of it, except upon the ground that God has either said or implied that he will effect it in some other mode.

When the evidence of this is produced, I shall not fail to give it its due weight.

When you receive the volume, I shall venture to recommend to your special attention the chapter on Christ's delivering up the kingdom, which itself, if well founded, presents *a very important view of Scripture truth.*

If you think it would be well received, I should be glad to have the preface put into Prof. Stuart's hands, who would certainly be interested in it coming from any other source.

Very respectfully and filially yours,

GEORGE BUSH.

NEW YORK, *Aug.* 20, 1840.

DR. WOODS. — *Rev. and dear Sir:* — I have given a hasty first perusal to your pamphlet on Swedenborgianism. For the kind and brotherly tone in which you allude to me, I am sincerely grateful. It is obvious that you view me "rather in sorrow than in anger," as you probably do my *brethren in the faith.* In their name, as well as my own, I thank you that no bitterness appears in the discussion. You evidently write with a supreme regard to truth. The evidence of Swedenborg's claims does not satisfy you, and you frankly tell us why.

Yet you will not be surprised at the intimation that we shall probably remain unconvinced by your arguments, while we are ready to admit that your work will undoubtedly prevent many minds from being convinced by ours. We see that it is very easy to give a repulsive air to the doctrines and disclosures in question, when at the same time the paramount considerations which weigh with us are not touched. Indeed, this is *so* easy, that if we had not strong confidence that the doctrines of Swedenborg were the truth of God, we should despair of their gaining much ground in the world.

As I have already replied beforehand to much of your lecture, in my "Statement of Reasons," just published, I shall have comparatively little to say at present. But a few remarks suggest themselves.

1. I cannot admit that you are fairly authorized to say that Swedenborg *rejects* any portion of the canon. He does indeed distinguish between different *degrees of inspiration,* maintaining that the *Word,* strictly so-called, was penned under a higher afflatus than the other portions. This he is at liberty to assume, provided he can satisfy us that he was *empowered* to make the

distinction. *We* are satisfied on this head, but we do not read in this an *exclusion* of any book from its place in the Bible. If I deny the ear to be the eye, I do not thereby eject it from the body. But I have been pretty full on this point in the "Reasons." I will only say, that after all that has been written by Prof. Stuart and others, I regard the question of the "canonicity" of the sacred books as *historically* the most complicated and difficult question in all theology. The Christian world is but little aware how the matter really stands.

2. In appealing to consciousness and reason for the truth of Swedenborg's claims, it is not pretended that we recognize intuitively the truth of all he has said — much less the truth of all his spiritual intrepretations. What we mean is, that we perceive the truth of certain *fundamental principles* of psychology, etc., on which they ultimately rest, and that the admission of these principles draws after it the admission of what he has affirmed respecting the other world and the character of the Word. Thus, for instance, we admit the principle of correspondence, and admitting this, we feel constrained to admit his applications of it even when we have not an intellectual perception of their justness in particular cases. We receive them because we believe he gives evidence of being qualified to make them. This is the ground of our assent to the expositions he has given of Genesis, Exodus, etc. So the admission that Love is the parent of Thought warrants a world of other admissions in the system.

3. It is not averred that Swedenborg's *revelations* were to produce the great political and moral revolutions witnessed since 1757, but *the things revealed* were the true causes, and would have produced the effects *at any rate*.

4. You observe, p. 59, "I feel myself under no obligations to account for the state of mind which Swedenborg had." But, under favor, this is the very thing, my dear sir, of all others, to be accounted for. It is on this "state of mind" that we found all our belief in his revelations. We contend that this state *cannot* be accounted for on any other supposition than that it was supernaturally brought about. Consequently, as we do not believe that God would put any man in this state but for an *end of use*, we feel authorized to accept the utterances made in it as of divine origin and authority. The evidence which satisfies us of the supernatural character of the state is that arising from the *psychological principles* involved, upon which my "Reasons" are pretty full. Your conjectural solution, with

the parallel cases from the Hospital, to my view, come entirely short of an adequate explanation of the facts. As to your distinction between "his own speculations," delivered at intervals, and his *dreams*, I find no ground for it, as his alleged converse with the spiritual world was *uninterrupted* for twenty-seven years, and it was during this period that *all* his theological revelations were given to the world. If these were all the product of insanity or delusion, how is it that men of sense and of sound minds find themselves able to receive them as involving the profoundest philosophical and scriptural truth? Take, for instance, his view of the Divinity as explained in my "Reasons;" do you really think this savors of *insanity?* Yet it is impossible to refer this to one of his *lucid* intervals, because it pervades the whole system from beginning to end. So of a multitude of other topics. I wish you would read the "Divine Love and Wisdom," and the "Brief Exposition," and see whether the charge of insanity can stand for a moment.

5. The doctrine that *God is man* is merely another form of saying that the attributes of humanity *exist in God in an infinite degree.* Is not this true? In saying that we are not to worship an *invisible* God, he means nothing more than that he is not to be approached *out of Christ*, or otherwise than as *manifested* in the Divine Humanity. Is not this true?

6. Your remarks upon *miracles* prove to me conclusively that his doctrine on that head is sound. *Men will not believe miracles to be miracles.* You quote undeniable historical facts in regard to Swedenborg, and yet you evidently give no weight to them; nor do I suppose you would, if they had occurred under your own observation. How then *could* he confirm his mission by miracles? No matter how stupendous they might have been, next to nobody would have believed them. As in the case of the Saviour, it would have been "the power of Beelzebub, the prince of the devils." Out of the thousands of eye-witnesses of *His* miracles what a bare handful of the people received them in their true character! How is this to be accounted for except upon the truth of Swedenborg's positions? It is internal evidence, after all, that governs belief on moral subjects, and this depends very much on the internal moral state of the individual. But see "Reasons."

I could say much on a variety of other topics touched upon in the Lectures, but as I shall probably devote a No. of the Library to a review of the work, I will not enlarge at present.

The expression of your regret that I am not otherwise and

better employed than in the propagation of these doctrines, I take to be prompted by the kindest feelings. But as I regard it as the supreme blessing of my life that I have been led, in the merciful providence of God, to the knowledge and adoption of this sublime system of truth, I can do no otherwise than devote all my energies to imparting to others the treasures of wisdom which have so unspeakably enriched my own soul. In this also I have the most cheering tokens of a gracious reward. Multitudes of minds in all parts of the country are awakened to a new and delightful interest in a scheme of religious doctrine which *perfectly harmonizes Reason and Revelation*, and thus supplies the conscious wants of the soul. My great prayer is, that the Lord would give me strength to persevere. In the midst of all, however, I do not forget to be grateful for the privilege and pleasure of subscribing myself

Your affectionate friend and brother,

GEO. BUSH.

August 25, 1846.

DR. WOODS, — *Rev. and dear Sir:* I have within a few days read over again and again, the more important parts of your pamphlet, and have still found myself, as at first, unable to feel the force of your objections. They do not, somehow, touch the core of the testimony that weighs with me, although I can easily perceive how powerfully they will be apt to prevail with others. The note from Mr. Clissold, on p. 113 of my "Reasons," will explain perhaps better than I could do, how it is that such a train of reasoning as you have adopted fails to carry conviction to my mind. It does not appear to me to meet the real demands of the question. That question concerns the truth of certain abstract principles touching the inner constitution of the human mind and the essential nature of good and evil — of heaven and hell. Swedenborg tells me that I am a man from my Understanding and Will, or from my Intellect and Affection. Now this I *know* to be true. The true man is the interior or spiritual man, the body being merely a temporary adjunct. When death severs the union of soul and body, I emerge into the universe of spiritual beings like myself. But those beings must have a *form*, for there can be no *substance* without a *form*. If the substance is spiritual, the form must be spiritual; and the quality of the substance must determine the character of

the form. My Love and my Thought are the *substance* of my present being, and they must certainly govern the conditions of my future being. I *must* become *the form of my love.* Consequently I am utterly unable to see how *by any possibility* the state of things can be different in the other world from that which Swedenborg describes. Will not good spirits be forms of angelic loveliness, and evil spirits forms of hideous monstrosity —not indeed to themselves, but to the eyes that see by the light of heaven? Do you not even here look upon a wicked man in a very different light from that in which he looks upon himself? Will not this be still more strikingly the case in the other world? You sometimes meet with a man in whom you clearly detect the dominant qualities of the serpent. Swedenborg tells us such a man will *appear* as a serpent in the world of spirits, though not to himself or his like. Why should he not appear so? If his *ruling love* is serpentine, will it not mould his *form?* Is not a man's love the essence of his being? and will not the *esse* of every thing determine the *existere*, or in other words the *form?* Again then I ask, how *can* the *forms* of heaven and hell be any other than Swedenborg has affirmed? And yet, how could he have affirmed if he had not seen?

I am aware that you attribute this to the dreaming phantasies of a great mind. But, my dear sir, here are philosophical truths too grand to be the product of dreams? Why have not you or other distinguished divines dreamed out such a profound system of psychology as Swedenborg has propounded?

But you say there are serious *objections* to his scheme; that it involves manifest errors; and you are probably surprised that myself and others do not see the force of these objections and errors in bar of the reception of the doctrines. And permit me to say, we are equally surprised that you should let the evidence of undeniable truth be vacated and nullified by the effect of the alleged errors. We take the ground, that it is *impossible* to be any more certain that the errors are errors, than that the truths are truths. And what shall be done in this case? Can we suppose that error and truth will be mixed up — and in equal proportions — in a revelation from God? By no means. But of the existence of truth — of *superhuman* truth — in Swedenborg's system, we are *absolutely assured.* Nothing can shake the conviction. Consequently, if God gave him the truth, he could not have given him error at the same time. But he *did* give him truth. What is the infer-

ence? *The alleged error is not error.* We call it error because it contradicts a former established belief *which is itself error.* Right or wrong, this is our logic, — at least it is that of

Your true-hearted friend and brother,

GEORGE BUSH.

NEW YORK, *April* 10, 1848.

DR. WOODS. — *Rev. and dear Sir:* — I hope I am not troublesome by my occasional missives, as I think I am influenced by a prevailing regard to truth, and have no design to invite answers to any thing I say. Whether you have seen fit to cast your eye over my "Letters to a Trinitarian," in the Repository, I know not; but I confess I feel deep anxiety that you should peruse the fourth, in No. 4, which I will send you in a few days. I cannot disguise that I esteem the view there presented one of the *greatest importance*, if true; and that it is true I do not see how to doubt. The doctrine of what may be called the *absolute Jehovahship* of Jesus Christ is too fundamental in the Christian system to be overlooked, if it rests on a truly Scriptural basis; and I do not hesitate to say that I shall establish this beyond all dispute in the sequel of the discussion. I venture to think, also, that I shall succeed in showing that the common doctrine of the Trinity, as a trinity of persons, is a virtual surrender of the actual divinity of Christ, inasmuch as it amounts simply to an *adjunction* of the Deity to the Humanity, which directly contravenes the Scripture testimony. The doctrine of the Bible I believe to be that Jehovah was personally *incarnated* in the human nature of Jesus, and not merely *adjoined* to it. The distinction may not perhaps strike you at once as being as important as it really is; but if you will follow the series of the Letters, it will open before you in all its stupendous import. The church can never arise in its glory till it awakes to the conviction of the *most absolute identity* between the Jehovah of the Old Testament and the Jesus of the New. That this identity cannot possibly consist with the Tripersonality avowed in the mass of Christian creeds, it is my object to show; with how much success, I leave it to intelligent men to judge. Very respectfully, yours, &c.

G. BUSH.

[The two following letters of Rev. George Bush to Robert Goudy, of Indianapolis, Ind., a member of his

church, are very interesting as showing the state of his mind at that time (1829), and as containing some very singular remarks on the *literal New Jerusalem*, which he then believed was to be set up and established in the earth. The injunction of privacy on account of too strong meat for the public, we presume will be pardoned at this late day.]

[*To Robert Goudy.*]

MORRISTOWN, N. J., *Aug.* 21, 1829.

My dear Friend, — I have often thought of you since we parted, and have often thought of writing, too; but the result hitherto has been that I have *not written*, and I think I will not take up time or paper in making apologies. From letters addressed to others you have doubtless heard of me and kept track of me ever since I left Indianapolis. An opportunity now occurs to have a little written chat with you, which I cheerfully embrace.

I hope it is not merely out of —— [word torn off] but from motives of a proper kind, that I begin what I have to say of myself with the acknowledgment of the good providence of God toward me. My way through a long journey has been greatly prospered; my health has been pretty uniformly good; and I was permitted to clasp my dear child to my heart, as a fine, sprightly little fellow, who had no indications of feebleness except a little more than usual delicacy in his complexion. I know not that he has had a sick day since I arrived. I am yet remaining with my father-in-law's family, who constrain me by their kindness to feel as much at home as I possibly could do any where out of my own house. The doctor is one of the most amiable, generous, liberal-hearted men I have ever met with, and his family is delightful.

I have not so far forgot my old habits as to be altogether idle. I am still plying my pen, more or less, and my lips are frequently opened in public. A course of weekly lectures which I have been delivering for some time has been very well received, and will, I presume, do some good, and in the end afford me a little money. The subject of these lectures is the prophecies of Daniel and Revelation; and if we could spend an evening together, as in old times, I flatter myself I could present some new ideas, or at any rate could give more clear and

solid reasons for my former views. In the main, I am more and more confirmed in the doctrine that the saints are to be raised at the beginning of the millennium, and that their millennial glory is their heaven, as long as it lasts. As to their residence on the earth, I am inclined to think there will be a literal city — the New Jerusalem — prepared for the abode of the risen righteous, and that this will be near the ancient Jerusalem in Palestine, only covering a vastly larger extent; by which you see I construe some of the last chapters of Ezekiel literally. But in the compass of a letter there is no room to dwell on these things.

As to my future occupation, it is somewhat uncertain. I have been nominated, with the Profs. Alexander and Miller, as Professor of Languages in Princeton College, and warmly supported. The election is to take place next month. I am not sure, however, that I shall continue a candidate. I am too much engrossed in sacred studies to be fit for any thing else. You will know hereafter.

Right anxious am I to hear from old friends at the West. How come on things in church and state among you? How does Mr. Moreland* do? How do the Orthodox elders do? Do they agree with their pastor or with each other? How fare the other churches? In a word, what is the general state of things? I wish you much to write. My friends appear to have forgotten me, as far as writing is concerned. Give my best respects to Mrs. G. and to the children. The boys may be assured of my continued esteem. How do you prosper personally?

With the best wishes and prayers,
I remain your friend and brother,
GEO. BUSH.

The *Christian Spectator* is so unsound on the matter of original sin that I do not think I shall write for it.

[*To Robert Goudy.*]

PRINCETON, N. J., *Dec.* 26, 1829.

My dear Friend: — As you have now, I suppose, counted two or three months since your letter to me was written, you may conclude I have not received, or am too busy or too indif-

* He was a Presbyterian minister who succeeded Mr. Bush: he was from Kentucky — is now dead.

ferent to answer it. But not so. I received it in due time, was extremely glad to hear from you, and shall never fail to notice your correspondence, only it may not always be off-hand at once, as I have much to do. But it would prove me to be hardly human were I insensible to the friendship shown to me by yourself and others, through good report and evil report, sunshine and shade, when the iniquity of my heels, and not mine only, compassed me about. Though a thousand long miles stretch between me and the dear friends I have left, yet scarcely a day passes but my mind travels over the distance, and sets me down, either by the fireside, or by the wayside, or in the sacred desk, or the prayer meeting, along with my brethren and sisters, to whom I was once, I trust, as a shepherd to the flock. But those tender scenes, I fear, are not to be renewed in this world, and yet I cannot say but I have a faint shadow of hope that at some future day Providence may favor me with one more visit to the West. Certainly I shall come, if among the many new improvements and facilities for travelling, some happy genius shall invent a mode of travelling without money. In the mean time, be assured, both yourself and other of my valued friends, that though I cannot perhaps put my affections on a par with Paul's, yet in my measure I remember all with devoted love, and do not forget them at the Throne of Grace.

You will see by the date of this that I am yet at Princeton, where I have been since October. My great pursuit here is the study of the Scriptures, with the many valuable aids which are to be enjoyed in this place. To pay my way I am writing for different works, and also delivering a course of lectures on Prophecy, weekly in the church, for which I expect to be paid by a voluntary contribution. These lectures are attended by the president, professors, etc., of the college and seminary, with few exceptions, and are listened to with considerable interest. Dr. Alexander particularly, the oracle of the Presbyterian Church, has assured me he feels a deep interest in the subject, and intends to understand it, which hitherto he says he has not. We both help each other somewhat on the deep points. For myself I have got beyond scrupling to affirm a strong belief in the doctrine of the Ante-Millennial Advent, and I find nobody yet that gainsays my argument. The sentiment is secretly spreading, and before long you will hear more of it. I am on very good terms with my Presbyterian friends in this place, visiting their studies and families with great freedom.

I am member of a clerical club which meets every fortnight at the house of one or other of the professors, for the discussion of doctrinal, practical, or ecclesiastical subjects, and the other evening it was proposed that Dr. Miller and I should enter the lists on lay elders. This, however, was at a meeting of a little different kind, which also is held regularly. I declined, simply from the fact of knowing my ground too well, and from being sure that I should have too much truth on my side not to make my friends feel uneasy. And I wish to have as much peace as possible with my step-mother as long as I am feeding upon her dainties. Yet my principles are well known, as one of the professors was at the General Assembly when the complaint of the Indianapolis Church came up last spring. He thought the Assembly rather slighted the matter and made more of the informality than they needed to have done. There was considerable anxiety to have the matter discussed, and I most sincerely wish it had been docketed. Methinks this result of the appeal to the Supreme Court is a pretty good commentary on the utility of these high and mighty powers. The General Assembly is a poor market to go to buy justice.

But I find I have left myself altogether too little space to answer satisfactorily your queries respecting the Millennium. In the first place, permit me to say, I deal but little in the *manner* and *circumstances;* the *how* and the *when*, of these great events. If I can show the *facts* I do not hold myself responsible for the *particulars*. The main *facts* which I gather from the Scriptures are: that some time probably in course of the present century, the one thousand two hundred and sixty years of the beast's reign will expire; that the judgment mentioned Daniel seventh, commenced somewhere about the time of the Reformation; that this judgment has been carried on by the pouring out of the vials, of which we are now under the sixth; that the last blow of this judgment against the beast will be at the battle of Armageddon, which I take to be not a battle against a single army like Israel against Midian, but the destruction by the hand of God of a great part of Europe, the territory of the ten horns; that the conflagration mentioned by Peter will not be universal, but partial; that the righteous dead who are to live in the Millennium will be raised, invisibly, a short time previous to that terrible catastrophe; that they will come in the clouds of heaven with Christ; that the holy saints alive near the destructions to be will be caught up to meet the Lord in the air, being changed like Enoch and

Elijah; that soon after this overthrow of the beast and the false prophet, Christ with his Church triumphant will descend to the earth, and *in some way — how*, I do not know — constitute a kingdom on earth, which shall be to the nations of the world what Jerusalem and the temple was to the Jews; and I think it probable that the land of Judea will be the site of this heavenly city. This is a mere outline of my general view. I could fill a quire with the details and proofs. You will see from this that my opinion is that there will be generations of men on earth during the Millennium, as there is now; that they will have the gospel preached to them as they now have; and that the tremendous judgment poured out upon Babylon will have a wonderful effect in preparing the heathen to receive the gospel, for the destruction of a part of the world by fire will be such a miracle as the rest must feel.

The precise manner in which the saints will be employed in the New Jerusalem, or what sort of intercourse they will have with the living, is beyond my grasp, and I leave it to be declared by the event. However, I am gaining light *daily*, and were we together I could satisfy a great many queries, which I could not have done a year ago.

* * * * * *

Farewell; let us strive hard for the millennium kingdom; the bridegroom is on his way. Love to your family and all my friends. Yours, in the hope of life eternal,

GEORGE BUSH.

P. S. — I do not wish to have any thing in this letter made public by the press. The world is not yet prepared for this strong meat. If life and health are spared, I shall eventually make known my thoughts in a digested manner on these all-important topics.

[*To Rev. Henry Weller, Laporte, Ind.*]

Dear Friend Weller: — I have again and again thought of writing to you within the last few months, but for various reasons, such as busy men usually plead, the purpose has been postponed. But your kind notice of the "Exposition," in the last "Crisis," has determined me at least to thank you for the friendly interest evinced in the undertaking.

The exceptional remarks are probably well founded, as I am

perfectly conscious that, as far as I am concerned, "the spiritual sense of the Gospels remains to be written." It is probably true that on some points I have assisted the reader to put himself on the right ground for viewing it, by the fuller display of the letter; but I am utterly destitute of that perception or intuition which would enable me to supply the desideratum which advanced readers like yourself would naturally feel. I can only go as I am led. I could never write such expositions as you have given upon some of the early portions of Matthew. I could never *originate* spiritual interpretations, and therefore must remain a simple, servile copyist of Swedenborg in that department. This is owing to the lowness of my spiritual state, which seems never to have known the least particle of interior opening, except a little in the rational degree, and that in the way of *chinks* and *fissures* through which some measure of true light has flowed in.

But at the same time I am free to say, that if I had the illumination of an angel, I should probably get up the present exposition mainly in the way that I have done. I should labor on a low plane, for I am satisfied the New Church at large is not in a state for any thing else, and that I am doing her the best service I can at present by preparing precisely such a superficial commentary as I am bringing out. (These epithets I apply, of course, to my own part of it, and not to Swedenborg's.) Any thing higher would be mere labor thrown away. It is my function to be a spiritual Gibeonite, to hew wood and draw water, and collect the "*material*" requisite for the higher purposes of the sanctuary.

What you say about the Temptation is a specimen of some slight discrepancies which I have occasionally observed in our seer, but which I still might have kept from the eye of the reader. You will see by the enclosed that somebody else has noticed the same thing. No. 2 will be out this week, and will, I think, be generally better liked than No. 1; but you will find it quite external. However, every man must follow his view. My view is the *letter*, even when treating of the *spirit;* and I would gladly resign the higher sphere of the work to some one that would do it more justice.

Your review of my Reply to Barrett was on the whole very clever and kind. The point to which you advert as not exactly consistent, I am utterly unable to see in the light in which you present it. May I suggest an impression that there is in your mind a lingering relic of proclivity to or favoritism towards

the priesthood, which prevents you from seeing that there may be a distinction of functions founded upon diversity of gifts, without any distinction of grades or castes. Yet what *is* the difficulty of conceiving such a system of Church order? Here are a hundred New Churchmen, all on a par — no ministers, no teachers, no superiors, no inferiors. They meet together from sabbath to sabbath, and as there is entire freedom of utterance, it soon becomes apparent, from their endowments, that some individuals are better qualified to instruct than others. Very well; they will be acknowledged in this capacity, and what should hinder their exercising their gifts accordingly? Their qualifications do not *dis*qualify others. Let every one contribute his quota of truth and good according to his ability. There is no need of restraining liberty by inducting any of these individuals into a distinct, fixed, and permanent office as teachers. This leads to the one-man pre-eminence, and is the inevitable germ of hierarchy.*

* We had resolved, at the commencement, not to have a single word to say on this question of the ministry or priesthood, and we should not now, were it not a note of agreement, and in company with the Professor. We frankly confess, and record it here for the interests of truth, that in the course of the consideration of this subject, as presented in so many ways in the articles and letters of this volume, we have become almost, if not quite, a convert to the opinions of Prof. Bush. It is a matter, however, which has long been growing in our mind, and it is possible, that with our own personal view of it, we may be able also to utter a word of caution. At least, we can say thus much:—that this inauguration of a distinct class or grade into the special function of the ministry, by ordination or peculiar rites, *to the exclusion of all others*, or as it is sometimes expressed, distinguishing them by a *discrete degree* from the laity — though we would not question the immense good which has resulted from this institution in general — *does* appear to involve an evil of an enormous character. We believe there is no justification for it, either in reason or revelation. It operates frequently as an incubus upon the real life of societies; it restrains liberty; it substitutes the peculiarities of one man, and his qualifications, for the more varied and adaptive instructions of a large number who might profitably teach and lead; and it inflicts, frequently for many years, all the states of this one man, whether good or bad, upon the whole congregation. The truth of this is manifest from many specimens of clerical weakness and inefficiency which do now and ever have filled our pulpits. If this institution of a conventional clergy is *permanent* and *fixed*, and exclusive to all but those who are thus ordained and appointed, what a woful discrepancy is there between the institution and the office! How many are there inducted into the office by these rites, who are neither fit to preach nor teach with any vigorous effect, and cannot, in any way, say with St. Paul, "I magnify mine office"! Weaklings of a little external consecrating power and authority,—"settled," as the word is, and *truly* settled, into the ruts of a monotonous and tiresome church state,—

I am perfectly aware of the obvious objections to all this — objections that come well enough from some who have priestly domination inwrought into their very bones and marrow, and who are incapable in my view of forming the very first correct conception of the nature of the Lord's true Church; but I

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lengthening out their exclusive jurisdiction for ten, twenty, forty years in one place,—repeating themselves, exhausting themselves, and still continuing — to a people who are thus made solely dependent upon this one man for all their Sunday, pulpit instruction! "And who is sufficient for these things?"—the apostle might well ask, with a very different reference from that which inspired the original question. The truth is, as one of our most celebrated preachers has recently confessed, there are almost always a number of persons in the congregation, better able, many times, to teach and instruct large numbers, than the preacher is, and who, with a little use and custom, would do it with great efficiency; to say nothing of states of piety, honesty, and goodness, frequently superior to those of the clergyman. Why should these sit forever silent under the one-man administration?

Yes, we believe the time is coming, in the far-distant future, when the *whole order* of clergymen will be abolished, so far at least as they are now recognized as a distinct grade or caste, and as thus peculiarly and exclusively separated from the laity, and this in perfect consistency with there being "preachers in heaven," instructing in the temples, and preachers everywhere and forever. There is a growing conviction of this kind with the people. We submit to it now as the best thing that can be in the existing state of society, and we would advocate no sudden and disastrous changes. But the faith is ominous of a total change.

The truth is, as Prof. Bush goes on to remark, it is the evil and *unchurch-like states of the people* that make this ministry necessary now. The multitude, or scarcely any number of them, feel no *confidence* to take this matter in hand themselves. It is something altogether too holy. There is an awful dread about it. And so one must be *hired*, who makes a *profession* of holy things, and (sad to relate, were we not so much accustomed to it) is dependent for his *entire living* upon it. It is thus, while professing to be disengaged from all secular concerns, that the holiest of all things become secularized in his hands. He must pray and speak for the people, he alone administer the sacraments, look after their sick and dying, become the chief human instrument in saving souls, and be pre-eminently the "man of God" and "legate of the skies." We submit that there is something radically and sorrowfully wrong in all this,—nay, that it only pertains to an evil and corrupt state of the Church. It is a *permitted* institution, but not a designed and permanent one. It was not so in the beginning, it will not be so in the end. It will be outgrown just in proportion that intelligence and purity prevail. And with this will go the whole hierarchy—pope, prelate, bishop, trinal order in the ministry, with all the controversies, and all the concatenated train of evils which have grown out of them. The axe will then only be laid at the root of the tree. Christianity will become emphatically of the people, the Church will be theirs, and the whole distinction between the clergy and laity, as separate grades or castes in society, be utterly and forever annihilated.

But all this, we say, will not vacate the office of preachers. Besides

should be sorry to hear them urged by you, who both from observation and experience have so much better grounds of judgment. In fact, there are *no* objections which can stand a moment against the above order, but such as arise *from the unchurch-like states of the members*; and this is an argument which we have no *right* to use. If men are not in states to live and act together on Church principles, they have nothing to do to assume Church relations. The laws of order designed for the Lord's house can never govern those who do not belong to that house.

I see clearly that you dissent from all this internally, but it's of no consequence. I simply state my convictions; let them go. Not that I think lightly of opposite opinions which rest on a basis of real New Church argument; but I regret to have found hitherto so little *direct* reply to my positions, whether on the ground of Swedenborg or the Word. Why does not somebody take up my construction of the chapter on "Ecclesiastical and Civil Government," and show whether it is right or wrong? If my reasoning there is sound, the whole system of New Church hierarchy is overturned by the roots. But Barrett, and the Convention, and everybody else is as *mum as a mummy* on this head.

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the ordinary, preachers shall arise in the coming states of the Church, God-made and God-inspired, — who, with their internals open to divine and spiritual influences, shall speak, trumpet-tongued, for the truth of heaven and against all evil, and who shall accomplish a thousand-fold more than it is possible for any hireling or externally appointed clergyman to effect in a lifetime.

The *one great* evil, be it observed, which is feared from such a change, and which might result from it were it effected too suddenly, is *confusion* and *inefficiency*. But it must be understood, that we look to a time, for the most part far in the future, but which is begun now, when the confusion arising from too promiscuous and random speech would be prevented by gradual perfection and increase of gift. What if we are a thousand years, more or less, in advance of the age? It is not too soon to utter so radical a truth, which we do with the utmost respect for all concerned, and consider it as seed sown, to spring up as it will. Surely we are not *always* to be in these darkened and obscure states;—the Church is *some* day to arise with new powers and faculties;—and when that day of intelligence and purity arises, will not the Spirit evoke new powers of utterance, and the dry formalities of dead and exclusive discoursing give way to more universal life, variety, and interest? At all events, while we countenance and recommend no *rash* and *imprudent* changes, a radical impression is more and more prevailing, that the time is coming when the *whole order* of clergymen, as at present constituted and supported, will cease to be, with all their usurpations and obstructions, and when a better system of instruction and exercise will bless our churches forever.—Ed.

Your late denunciations (sharp enough) of the Convention policy, would seem to indicate that you were completely at antipodes with it, and yet I am exceedingly perplexed to find precisely where you stand in relation to the *fundamental principles* involved. You seem to me to hold to a distinct clerical order set apart by ordination, while at the same time you insist upon the rights of the people. I wish you would point out the *precise items* in which you differ from me — not in the Crisis, for I do not crave a public discussion, but privately. But enough in this line. * * * *

Yours in the bonds of brotherhood,

Oct. 25, 1858. GEORGE BUSH.

[*To Abelard Reynolds, Rochester, N. Y.*]

NEW YORK, *Sept.* 9, 1851.

Dear Sir, — I am happy to learn that you feel some degree of interest in the propagation of these truly heavenly doctrines, which, if I mistake not, were very precious and comforting to your deceased mother. Should it be any satisfaction, I can assure you that the revelations of Swedenborg are commanding attention on every side, and that a most astonishing change in this respect has come over the public mind within the last two or three years. Persons that could then hardly name Swedenborg but with contempt, now speak of him with the greatest respect, as one of the most illustrious of men.

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The account given in your letter of the interview through Mrs. Draper is very interesting, and I know no good reason why it *may* not be true, though I am aware of the great difficulty of *identifying* the spirits that profess to communicate. But as in this case the message was not through *rapping*, but *clairvoyance*, and as you give a good character of the medium, I am inclined to place more confidence in it than in most things of the kind. I have long thought that we could receive more truthful responses from the other world if we could only succeed in finding mediums in the right state as to good of life, humility, etc. For the most part they are very much in self-intelligence, or their reliability marred by some defect or other, so that but little is gained by consulting them. Mrs. Draper appears to be of another stamp; her statements may be the means of confirming your mind in still higher revelations. It is mainly as

stepping-stones to the elevated plane of truth on which the man of the New Church stands, that I regard such manifestations as useful. Very respectfully,

G. Bush.

[*To Mr. Stevens.*]

Friend Stevens, — I must drop you a line, at least, as you have heard nothing definite since our arrival.

We have become at length very pleasantly settled in our new home, and nothing seems wanting but health on my part to make this a sphere of use as well as of happiness; but, alas! the prospect darkens in that direction. Dr. Dean, our first physician in this place, has pronounced my difficulty to be of the *heart,* and not of the *lungs,* and I am satisfied he is correct. This puts a very serious phase on the matter, and amounts to a call to set my house in order. Thanks to the good Lord that I am so well prepared for whatever result his will may ordain. He daily sustains my soul in a peace that is wonderful. Blessed be his name!

From present appearances it is doubtful whether I shall ever deliver another public discourse; but if the Lord gives me opportunity I will open my lips in private testimony till breath itself shall fail. Join with me in praying that such an opportunity may be granted.

We should be delighted to see you and Mrs. Stevens and Mary in our little cottage. Come as soon as you can. * * *

Truly and sincerely yours,

Geo. Bush.

May 10, 1859.

[*To Mrs. Eliza Dick.*]

[The following letter is the last one of any considerable length written by the Professor before he died. It is interesting as showing his more tender and affectionate states.]

Dear Mrs. Dick: — Ever since reading your letter to Mary, I have been desirous to attempt a letter to you, but my weakness has been so great, most of the time, that I could not muster the resolution even to begin. This is very much the nature of

my complaint. It exhausts and prostrates me so much, that all life and spirit and energy seem utterly to forsake me, and I can do next to nothing but sit or lie in a dead quiescence, counting the dreary hours as they pass. This is often a trial to my faith. I ask myself whether it is acceptable to the Lord that I should give way to such languor — whether I should not *force* myself to rise above it and become more active. But it is all in vain. I am obliged to yield to the conviction that my physical debility is too great to allow of exertion, except of the feeblest kind, and that whatever the will of the Lord may be, I must take it for granted that I am laid on the shelf, as far as any active effort is concerned.

So severe oppression of the chest is connected with a strange defect of locomotive power in the limbs, which in appearance is very much like the limbs of a corpse, so that a few rods' walking *does me over* effectually. I have frequently to lean on Mary's shoulder to get about our front yard, and a stranger who should see us thus walking, from a little distance, would say we were a very loving couple.

But latterly many of the symptoms are considerably improved, and though I do not think the seat of the disease is reached, yet it is a great blessing to be relieved of some of the most distressing accompaniments.

You would be surprised to know how many kind female friends are springing up around me, full of sympathy and abounding also in remedies, some of which I have found to be of real service. They stand upon no ceremony of introduction, but come forward like ministering angels to do for me all they can. The good Lord reward them!

So much for the physical, in which perhaps I have wearied you. Spiritually, I am happy to say, "My bow abides in strength," that is, I am firm and stable in my prevailing hopes, though of that sweet melting, dissolving frame which was constantly filling my eyes with tears when we last met. I do not at present enjoy quite so lively a sense, but I have experienced a good deal of it since I have been here, and whenever that was the case, my soul was drawn out very tenderly towards yourself, and your dear family, as somehow the first objects of that divine sympathy which awoke in my heart, and made it almost break with unutterable longings and groanings. Oh, how near we were brought in spirit! It seemed as if we were all in heaven together, mingling our souls in angelic union!

So when I read your account of our dear John's departure,

and arrayed the scene before me, I was in the midst of it, sharing in your griefs and tears.

Precious spirit! how pure and harmless did it make its exit from earth to heaven! How ripe at his early age for the eternal harvest! So quiet — so gentle — so unpretending in his deportment; and yet so intent upon uses however humble, so self-sacrificing, so ardently breathing after opportunities to advance the Lord's kingdom in the good of his fellow-men! Sainted soul! we hope to meet thee and rejoice in thy joy!

What delightful news respecting Sara and her husband! how do I congratulate her and you that she has received grace to continue faithful, and that she is made such a striking instance of the truth of the Lord's declaration, that "when a man's ways please the Lord, even his enemies shall be at peace with him."

She has conquered by the quiet and silent, but victorious power of love, and how beautiful the crown that is fitting to her head! Tears will unbidden flow from my eyes, when I think over the whole history of her patient and judicious labors, and of the precious fruits by which they are beginning to be followed. Give her my warmest sympathy and affection: So likewise to Susan and all the family.

I have written perhaps as much as is well for me at one time, though I have left a world of things unsaid.

Mary joins with me in the assurance of undiminished love and esteem. Yours ever,

July 10, 1859. GEORGE BUSH.

HUMILITY.

LINES SUGGESTED BY A PERSIAN FABLE.

[The following poem is said to be the only one the Professor ever wrote. We have had this assurance from his widow. It is almost incredible to think so — so much of beauty and ideality in his style: one would think that his ideas *would* start betimes — in his youth at least — to embody themselves in words of fitting eloquence and flowing measure. We had supposed that every such man wrote poetry at least more than once in his life. But whatever the cause may have been, the critical eye will detect at least, in the following, not a very great *culture* of the poetic faculty, and it is well known that a wealth of imagination was not distinctively the possession of our friend. The piece, however, is beautiful for its moral, and of decided merit. It was written at about the time of his second engagement for marriage.]

* * * High o'er the air it hung,
A murky canopy, impending drear,
Till denser grown by gathering mists upraised,
And irretentive of its watery load,
The cloud, from out its treasury of rain,
A shining drop lets fall. Downward amain,
Its height empyreal forsaking swift,
The tiny globe descends. No drooping flower,
Sweet suppliant of the clouds, receives
Upon its leaves or petals parched, the drop;
But lo! self-rendered to its primal source,
The ocean's boundless bosom drinks it in.
And now commingling with the mighty waves,
And lost amid the grandeur of the scene,
The drop, not senseless, lay entranced in awe.
Diminutive at best, it now itself
Confessed of no dimensions or account,
Amidst the wastes unfathomed of the deep.

"How vast," — to give its voiceless musings speech —
"How vast and limitless the sea! How dread
The elemental roar! What depths profound,
That mock the sounding plummet's scanty throw,
And yawn capacious of a continent!
What then am I, great parent ocean, I,
Amidst the wide extension of thy dark domain?
An atom only when aloft in air
Distinct and pendulous I hung, and now
Upon thine awful mass of waters cast,
Minuter still, I'm dwindled to a mote.
Stupendous Ocean, on thy bosom broad,
Ten thousand thousand kindred atoms fall
Untold when added, and unmissed when gone!
How sink I then to insignificance!
How less than nothing, when compared with thine,
My puny bulk, thou venerable main!
Fitly I feel — amidst the waste immense
Of waters circumfused — myself I feel
A viewless point amidst infinity.
In the wider range of being, then,
And in the vastness of thy handiwork,
Creation's Architect! Almighty Lord!
Who pour'dst the ocean from thy hollow hand,
And set yon azure vault the billow's bound,
Oh, I am nothing! All abashed, I shrink
Deep into conscious nothingness! My thoughts
Within the compass of my atom size
Retire, and find a sphere commensurate
And fit for one, just on the verge of things,
Whom scarce annihilation could make less."

Soliloquizing thus in humble strain,
The drop, meek offspring of the mighty deep,
Sunk gently downward — as the place is low
Humility still seeks — when all at once,
Conducted near by impulse not its own,
A shelly tenant of the ocean's realms,
Well deemed a strange artificer of gems,
Its craving jaws extending wide, absorbs
The musing particle. And now fast locked,
As in a casket rude but rich, the drop
Much loved of meekness-recompensing Heaven,
And precious as the tear of penitence,
Imbedded lies, reserved for other rest.
Long time imprisoned thus 'tis held secure
Within its living tenement, now borne
A richer freight than sails the upper wave,
Among the coral caverns, Ocean's halls,
And now descending, undefiled itself,
Into the ooze and slimy bottom of the sea;
Till quickening Nature's magic powers at length,
And chemic virtues, unattained by man,

Begin to change the aqueous particles,
And by the secret process slow transformed,
The little cloud-drop ripens to a pearl!
Nor is it long ere man, rapacious man,
Whom thirst of gold doth make amphibious,
And tempt to rifle ocean, earth, and heaven,
Into the sea's abysses finds his way
And spoils its briny chambers of the gem!
An eastern diver, plunging deep, lays hold
Tenacious of the pearl's receptacle,
And brings the hidden treasure to the day.
No longer now a minion of the main,
But disenthralled and ushered to the light,
Through traffic's mazy course it takes its way.
Long, long the sport of fortune made, yet still
The care and favorite of the skies, it roams,
Till lodged at last in Persia's royal court,
Its wanderings end.

See meekness honored! On the kingly crown
Of Persia's monarch, glittering like a star,
Shines the resplendent Drop, the beauteous Pearl!

EXTRACTS FROM AN ORATION

ON THE LITERARY CHARACTER OF THE AMERICAN CLERGY.

Delivered before the "Theological Society" of Dartmouth College, on the Monday preceding the commencement of 1818.

[We have thought proper to insert the following extracts from this oration, delivered forty-two years ago, and when the Professor was but twenty-two years old, both for their characteristic elegance of style, and their great truthfulness. They show, in a very interesting manner, the workings of his young mind at that time, his great estimate of human learning, and the beautiful connection between the intellect and the heart, which in after years, and by the light of the New Church truth, beamed upon him so resplendently.

He is speaking of the many aids and helps, of a human and providential character, which are made subservient to the propagation of the Gospel.]

Among these is human learning. This is obviously the chief of all human means by which religion is to be propagated. And although all the concentrated beams of learning and genius, which have shone in every land and every age, would no more avail to illumine the mind with the brightness of divine truth, than the lustre of a glowworm would light up the hemisphere of heaven; although the faith of the faithful will forever stand, not in the wisdom of men, but in the power of God, yet to a certain extent religion and learning will flourish and decay together. And the general assertion may be safely risked, that a liberal and enlightened clergy will always be the surest sup-

port of the truth, and the most effectual security for the success of the Christian revelation. It is presumed, therefore, that the indulgence of the audience will not be unwillingly given to a few remarks on the Literary Character of the American Clergy.

The brief inquiry which we propose to make into this subject cannot be improperly prefaced with a slight view of the connection between the moral and intellectual powers of our nature. Of this connection, and of the proportionate cultivation of these orders of our faculties on the ground of it, much has indeed been said. But it is not at all our purpose to reiterate or canvass the opinions to which the topic has given rise. We shall merely state some of the advantages which the influence of true piety is calculated to afford to the exercise of the intellectual faculties.

That soul which has been visited from on high, and become the temple of the transforming spirit of grace, has received an inmate which will never depart. And the divine agency of this spirit will forever be manifested in displaying new truths and unfolding the most glorious wonders to the soul; and the faculties will be unceasingly heightened and perfected, that their exertion may be commensurate with the objects presented to them. From the first moment that one of our race is made a child of God, and brought to rejoice in "the true light," *vetera transierunt* is inscribed upon his character, and to his unclouded vision *vetera transierunt* becomes the motto of the universe. He is born again — he is translated into a new world; and the whole creation seems to share in the stupendous change.

He looks abroad upon the goodly scenery by which he is surrounded, and finds everywhere a new aspect, for now his heart is the percipient. The bright beams of the sun seem to shine into his soul. The groves echo with a music to which he never listened before. The streams flow with a more beauteous course, and their murmur is not sad. The thunder utters a voice which he understands, and the commotion of the ele-

ments awakens neither the ideas of tumult nor of terror.

In himself he is sensible of a wondrous transformation. He knows that a mighty hand has rent the veil from his mind, and now he is free — free not only of the heavy load which presses down the awakened spirit, but of those chains which fettered the manly and dignified exercise of his reason, and cramped the generous workings of the feelings of his heart. What was once dark is now manifest; what was once doubtful is now certain; what was once odious is now delightful.

It is easy to conceive that a new character should be given to the intellectual operations of such a person, and it would no doubt at first be thought that the change *made a part of* rather than *followed* the grand renovation which alters the whole man. To a certain extent this will not be questioned. We believe, however, that it may be safely affirmed that the difference of the intellectual character to which we allude is on the whole rather a *consequence* than a *concomitant* of the conversion of the soul to God. That, if the language may be allowed, it is a natural effect of a supernatural cause. And as such we shall consider it more particularly.

The Christian finds himself called upon to reflect upon his feelings. And by the frequent practice of self-examination his powers of reflection are invigorated and heightened. He is taught that all the events which transpire in the world are wielded by a wise Omnipotence; that under His administration all things are working together for good to the true believer; that he, as such, can be placed in no situation, witness no occurrence, nor share in the production of any event, from which he is not to reap instruction. And that the gracious ends of Providence in respect to him in particular, may not be frustrated by his apathy and thoughtlessness, he sees the necessity of being ever awake to what passes around him. He is called to the exercise of deep, continued reflection. He weighs the

motives and ponders upon the consequences of his actions. He watches the risings of passion, restrains the extravagance of fancy, and tries the tendency of all his sentiments and affections.

From such a strict and unremitting discipline the most salutary effects cannot but result. This ever-active, intense attention — this wary spirit of observation — this frequent concentration of the powers of thought, cannot fail to impart a peculiar energy to the faculties of the mind.

And here I will appeal to the observation of such of my hearers as are careful to note the actings of genuine piety, wherever it is found. Have you never seen a humble, unlettered believer, who had been trained in no school but that of Christ — who was skilled in no philosophy but the philosophy of the heart — who was deeply versed in no mysteries but the mysteries of godliness — have you never seen such a one discover a power of conception, an extent of thought, a sagacity of remark, which was truly astonishing? On witnessing such an exhibition you have no doubt been constrained to exclaim, in the language of a holy heart: "The commandment of the Lord is pure, enlightening the eyes; the testimony of the Lord is sure, making wise the simple." We trust, however, that the preceding remarks will make it evident that such effects may be the result of the habits of mind that attend the exercise of piety distinct from the direct agency of a divine power in new-creating the intellectual character. And if such an exhibition be witnessed in those who are but indifferently gifted with mental endowments, how much more striking will it be if seen in persons naturally distinguished by intellectual powers of an exalted order? But it may be said, If these remarks are indeed correct — if a renewed heart is commonly attended by an improved understanding, how comes it that believers are not oftener scholars? Especially, how happens it that the clergy, most of whom enjoy the benefit of an academical education in

youth, and sufficient leisure in after life for the prosecution of classical as well as theological studies, are so little distinguished as men of letters? These are important inquiries, particularly with respect to the clergy of our own country; and in attempting to reply to them, we shall only mention a few of the causes which have conspired to retard the literary reputation of the American clergy.

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The deficiency of a needful degree of enthusiasm of which we have spoken as having hitherto characterized the American universities, is undoubtedly to be considered as one of the principal reasons why so little attention has been given to the cultivation of letters by the clerical body. Other causes might be enumerated. And with respect to the sacred order of the present day, at least the mass of them, one, somewhat allied to this, may be mentioned, as having greatly contributed to keep down the reputation of the clergy as scholars and authors.

We have observed that the course of study hitherto pursued in our universities, and the intellectual discipline it tended to establish, was well calculated to produce habits of deep, vigorous thinking, of sound argumentation and metaphysical research, but was less happily adapted to inspire a very ardent partiality for the more elegant acquirements of the *belles-lettres* or the fine arts. And we find that, while many of those who passed through a course of liberal instruction in our institutions not long after their first establishment, and entered the clerical profession, became some of the most distinguished divines who have adorned the Church in any age of the world, they were sadly deficient in the arts of polished composition. Yet their works were left behind them, and are read. Their unrivalled worth redeems them from oblivion. No clergyman would think his library complete without the theological writings of such men as Edwards, Hopkins, Bellamy, and others of equal note who lived at nearly the same period.

And the consequence has been that while succeeding divines have admired and studied them as masters, they have imitated them as models. Hence it is that, with the exception, perhaps, of Davies and Witherspoon, we have had, till very recently, so few specimens of any thing more than tolerable writing in the immense mass of sermons, occasional discourses, and theological tracts which have issued from the American press. Had the clerical profession of our country cultivated a more assiduous converse with the classics of the English Church; had they given their mornings to Edwards and their evenings to Jeremy Taylor; had they occasionally looked into the eloquent pages of the French divines, and endeavored to attempt somewhat of their holy vehemence with the true venerable dignity, the soundness and depth of the theological writers of Britain and America, their labors would have been more eminently successful, and not only their own but the name of our country more highly respected.

Again, the literary reputation of the American clergy, if it has not been actually depressed, has been prevented from rising, by their frequent engagement in religious controversy. Whether it be owing to the allowed prevalence of every variety of religious sect, or to some other cause peculiar to the state of Christianity in our own country, certain it is that there has scarcely been a period in the annals of the American Church when there has not prevailed to an unhappy degree a spirit of high-toned religious contention. *Disputandi scabies ecclesiæ* was a sentiment engraved upon the tombstone of its author, and worthy of being held in perpetual remembrance. And the rage of disputation is no less baneful to the interests of learning than to those of piety. In religious debates, when the establishment of truth is sacrificed to the acquisition of victory, — and this is not unfrequently the case, — taste is too often sacrificed with it. But even when our notions may be honest, and our cause just, and our mode of vindicating it judicious and effectual, still the state of mind with

which a divine sits down to the composition of a tract of polemic theology is as unfavorable to good writing as to right feeling. Moreover, the time that is engrossed in these controversies, and their entire absorption of all the energies of the understanding and all the enthusiasm of the feelings, leave the combatant but poorly qualified to engage in pursuits by which the taste may be improved and the discipline of the intellectual faculties fully perfected.

We hope it will not be thought, from the tenor of the preceding remarks, that too much importance is attributed to mental acquisitions. "The end of all knowledge is to enable us better to understand the will of God and more perfectly to obey it. Unsanctified by these principles, neither toil nor learning can be of any lasting benefit to their possessors. If the study of letters or of science be recommended, it is not recommended for its own sake. Every thing is trifling which has not some respect to our everlasting destiny; and it matters really very little, if the amusement of the present time is our only object, whether that be sought at a puppet-show or in the schools of philosophy." The messenger of eternal truth to man may indeed and should be skilled in the use of all the weapons which are wielded against the hallowed cause that he is called to defend. If wit and learning and genius have been set in array against the religion of the gospel, let wit and learning and genius be summoned to repel their assaults. But *primus in licitis.* There is danger that we may contract a fondness for so powerful an auxiliary that may rival our interest in the cause which it is called to aid. There is danger that under the plausible guise of a needful accomplishment, or at least of a harmless and liberal relaxation, this devotion to literary pursuits may draw away the heart from God, and enfeeble our exertions in his service. There is danger that it may eat like a canker into the very vitals of piety, and quell the holy ardors of the renovated soul. Dagon and the ark may as well stand together, as a principle of true love to

God may exist and thrive in the soul intensely given to the pursuits of human learning. Indeed, an excessive devotedness to these pursuits has been urged by a keen and formidable enemy as a reproach to the sacred ministry. "O ye ministers," says Rousseau, "of that gospel which the Bible contains! give yourselves less trouble to instruct me in so many useless things. Throw aside all those learned volumes, which can neither convince nor affect me. Prostrate yourselves at the feet of that God of mercy whom you undertake to make me know and love; ask of him that profound humility for yourselves which you ought to preach to me. Display not to me that variety of science, that indecent pomp of learning which dishonors you and disgusts me. Be you affected, if you would have me so; and above all, give me proof in your conduct of your practising that law in which you pretend to instruct me. Do this, and your ministry is accomplished; and that even without the mention of the *belles-lettres* or of philosophy. It is thus you ought to practise and preach the gospel; and it was thus its first defenders caused it to triumph over all nations." In the words of the eloquent Taylor: "Theology is not so much a divine knowledge as a divine life." "If ye keep my commandments ye shall know the truth," said he in whom are hid all the treasures of wisdom and knowledge. He whose life shows forth the power of godliness, who draws his stores upon which he lives and which he communicates from the inexhausted fount of revelation, will need little to take lessons of human masters. The true evangelist, if possessed of a classical zeal, will give it a spiritual direction. He will ever consider himself as a man pledged like another Hannibal, though at a higher altar and by a more noble destination, to fight the battles of his God; and into this holy warfare every human attainment will be enlisted. He will value them so far, and so far only, as they prove important subsidiaries in his declared hostility against vice, error, and irreligion. And he at the last will be found the one for whom there is laid up righteousness in a kingdom which is eternal.

ORATION.

SOME OF THE EFFECTS PRODUCED ON THE MIND BY HABITS OF DESULTORY READING.

[We insert the whole of the Oration on Reading, for the manifest excellence and sound practical judgment which it evinces at so early an age; followed by the Valedictory Addresses to the Officers of Dartmouth College, Professors and Tutors, and Brothers in learning. How beautiful and affecting is the tribute, in these brief and admirable addresses, and how like a voice from the spirit-land do their touching words seem to reach us now, bidding us, in the language of affection, to encourage a "true Christian hope that we shall be found side by side around the everlasting throne"!]

It is one of the most signal infelicities of our earthly condition, that the sources of many of our highest blessings may be converted by abuse to the occasions of pain, calamity, and death. No sublunary spring to which man resorts is prolific only of unmingled good. Day and night issuing, according to the fiction of an ancient poet, from the same abode, fitly represent to us the emanations of good and ill, of pleasure and pain, from the same fountain. The position holds equally with respect to the material and the intellectual world. According to the degree and manner of its use, the most healing balm in nature may become the rankest bane, and foul and poison the streams of life. An exertion of any of the mental powers unseasonably put forth, or unduly continued, may occasion irreparable harm to the individual faculty itself, and introduce

weakness and derangement into the whole intellectual economy. Whereas an effect directly the reverse would have followed, had the act been well timed, and the degree of it discreetly governed.

Reading is the grand means of elevating and ennobling our rational nature. It is the key which unlocks the treasures of creation and lays open the mysteries of the soul. It is the passport that makes us free to roam through the universe and gather wisdom from every region. By lengthening out our own brief span before us and behind us, it multiplies existence, and we live in the persons of our ancestors and in the scenes of futurity. Like the air to the organ of hearing, it is the great medium of intellectual sensation. And as this element may become, by the result of certain unchecked tendencies in the matter with which it is connected, an immense reservoir of deadly pestilence, so Reading may be rendered the means of impairing all that is vigorous, of unsettling all that is orderly, and of marring all that is beauteous in the mind of man.

Such are pre-eminently the effects of Reading without a fixed, determinate purpose to guide us in the selection of books and in the manner of perusing them; whether this method be termed superficial, miscellaneous, or desultory. It is a dictate of common experience no less than of philosophy, that the force of every impression on the mind depends for the most part on the degree of *attention* given to the object by which it is caused. If the attention be languid, the impression is inevitably weak. If it be lively and intense, the impression is deep and lasting. This faculty of attention, although voluntary in its operation, is inert without excitement. And among the qualities in objects which are its most powerful stimulants, philosophical writers have enumerated Beauty, Novelty, and Grandeur. But these qualities do not distinguish the objects which meet us most frequently in the ordinary walks of life. Some more uniform and constantly active principle than either of these must prompt our

attention to those every-day concerns on which our well-being mainly depends. This principle is supplied by *interest*, which connects our happiness and our hopes with what is taking place around us. Were it not for the power of interest in fixing our regards upon the daily occurrences of life, they would all pass by us as the fleeting clouds over our heads.

Now it is the unavoidable tendency of an immethodical habit of Reading to impair the faculty of attention, by deadening the efficacy of this needful incentive. To whatever reason it may be owing that such a habit has been formed, — whether to a wrong view of the true end of study, to a morbid curiosity, to the pride of display, or to an impatience of the restraint of system; one who is eager to look into the rudiments of every science, who deems it a reproach not to know something of every subject, and who reads one book to learn what is said in it of others, cannot be supposed to carry with him the abiding influence of this principle. He, of course, comes immeasurably short of the attainable benefit of Reading. There is no feeling of appropriation. He does not incorporate what he gains with what he possesses. He is like a man receiving merchandise upon commission, and not by purchase. It is not his own — he does not attend to it as his own — he does not make it his own. And this lack of interest — this want of an identifying, assimilating principle will not injure the single faculty of attention only, but diffuse imbecility through all the powers of the understanding.

The obvious connection between the attention and the memory will make it unnecessary to expatiate on the effects produced in this manner on the latter. The fact that they are connected will readily suggest such a modification of the remarks applicable to the one, as will render them equally applicable to the other.

The manifold evils, however, of this mode of reading are to be traced rather in the general aspect of the intellectual habits affected by it, than of any one indi-

vidual faculty. They are conspicuous in the general character of imbecility and abortiveness which they give to the efforts of thought. The power of thought is the true test of mental excellence. And the benefit of every system of intellectual discipline is to be pronounced upon according to the degree in which it trains the faculties to habits of original, independent thinking. In like manner, the ill effects of an injudicious plan of study will be determined by the extent in which such a discipline is counteracted. Tried by this criterion, the consequences of a method of mixed, indiscriminate reading, will be found of incalculable detriment. An inability to summon up our own resources, and a trembling distrust of their sufficiency when at hand, will be its invariable result.

The peculiar impotency of thought which we have mentioned as one of its effects, will discover itself in all the *first efforts* of the miscellaneous reader. Striking first thoughts are sometimes spoken of as an inferior kind of inspiration — as possessed of a certain oracular character which distinguishes the actings of only some rare and richly gifted intellects. But in fact, such acute, profound, and effectual *first thoughts* as are ofttimes displayed in the various fields of speculation and action, are the spontaneous result of a well-ordered conduct of the understanding. But they mark not the exertions of that mind which is devoid of confidence in its own powers; and that the habits of which we speak directly tend to generate such a distrust will be at once perceived.

This is a singular misfortune. In the world, first impressions are every thing. And these will obviously depend upon the *first efforts* of those who stand forth as candidates for its favors. A first attempt, whether in thought or action, is a die cast, and the throw is usually decisive. If it be successful, we give a pledge for the future, which, venal and uncharitable as the world too often shows itself, we cannot easily forfeit. If it be unsuccessful it is generally irretrievable. Men are too

deeply immersed in their own individual interests to spend time in weighing the probable causes of failure. In the hurry of business and hope they cannot *stop* to compute allowances which ought perhaps to be made, nor to decide how far a miscarriage at first may be compatible, or whether it be at all compatible with the possession of true *merit* and of the rarest endowments.

It is not to be questioned that the habits of mind naturally incident to this manner of reading are unfavorable, and even absolutely injurious to the exercise of original thought. At the same time they may not be wholly adverse to the acquisition of a store of multifarious knowledge. The soils of different regions will adhere to the feet of the traveller as he passes through them. And some insulated facts, some barren principles, some unconnected opinions will cleave to the great reader as he journeys through their unnumbered diversities. And in so far as these attainments may be considered knowledge, they will gain respect. Not so much, however, for what they *are*, as for what they *imply*. For it will be usually found that the mass of mankind are prone to look upon the indications of extensive general information as pledges for the possession of native strength and vigor of intellect. This prepossession does not arise perhaps from the fact that this *is* generally the case, but the plain sense of mankind tells them that it *ought to be*. So that the main end which every one should propose to himself in his studies, the improvement of the thinking powers, is in this way defeated, like the design of one who in attempting to show the reflection of the sun's rays in all their beauty, lets them fall upon a substance which they melt away.

It would be endless to designate in all their variety and full extent the evils of such an unsettled mode of study. The most deplorable of all is undoubtedly the utter prostration of the intellectual energies. In the mind ruled by such habits all is impotence and tumult. Its faculties combine without harmony and act without effect.

> Who reads
> Incessantly, and to his reading brings not
> A spirit and a judgment equal or superior,
> Uncertain and unsettled still remains,
> Deep-versed in books and shallow in himself,
> Crude or intoxicate.

An acute observer of the indications of intellectual character would not fail to perceive that the acquisitions of such a reader were chiefly made to be talked of. Like the fabled transformation that followed the touch of Midas, every attainment in the arts or sciences or letters is converted into *history*. And should he be led by taste or necessity to the frequent practice of original composition, his style will betray all the pernicious influences of irregular study on mind. So superficial is the impression which his reading leaves, that he will not imbibe the characteristic spirit of any one author, nor group together the distinguishing excellencies of many, and form a distinct manner from the whole, but like the skin of the chameleon which receives its hues from the nearest objects, his style will be affected by that of the work which he last consulted, and the separate peculiarities of a whole catalogue of authors may perhaps appear in the same production.

In the moral tendency of the mode of reading to which we allude, we shall see another of its effects equally inevitable and equally to be lamented. A languid exercise of the mind paralyzes the emotion of the heart. It is seldom the case that he who does not *think* intensely, will *feel* intensely. The fine movements of the soul are obstructed and its best affections die away. What begun in dulling the faculties of the understanding ends in impairing the power and silencing the voice of conscience.

VALEDICTORY ADDRESSES.

Respected Sir: Human nature never appears so engaging as when her dignity is asserted by individual exertion. And in the constitution of society and in

the economy of the principles which support it, it is provided that the fairest monuments of national glory may be achieved by a single mind. Thousands conspired to rear the pyramids of Egypt — the Iliad was the work of an individual. Yet who would not choose that his own or his country's name should be found in the pages of the poet, rather than graved on the perishable fabrics that overlook the Nile. In our own country scarce any situation concentrates to itself so large a measure of personal influence as the presidency of our literary institutions. And to us who are about to retire from the seat of our venerated seminary, it is given to bear with us the conviction that this situation is auspiciously occupied and this influence happily dispensed.

Respected Professors and Tutors: It is seldom the case that any one looks back from mature age to the days of his youth, and sees nothing to greet his eye but a bleak, forbidding scene. Some grateful spot will he find to gladden his heart. Some streaks of celestial blue will appear through the crevices of the clouds. As for us who are now about to retire from the official, or rather the parental care of the guides of our early life, we leave with you the sincere assurance that when hereafter we think of the morning of our days,— of its pursuits, its acquisitions, and its pleasures, we shall think with equal or rather the same complacency of those who marked the path to them all, and fired our spirits on the way.

Rev. and Hon. Gentlemen of the Board: The patrons of learning are the guardians of a nation's true palladium. Religion, science, and liberty flourish best together. They constitute the *trifolium* of national strength. Seasons of trial and prosperity are both useful to institutions like that whose concerns you are called to manage. The one attests its importance in the eyes of the public; the other makes known the zeal

of its guardians for the permanence of its interests. Happily for our country, proof remains not to be given that such have been the issues of such seasons with respect to the revered seminary to which we now must bid adieu.

My Brothers: The present is to us an hour big with interest. It witnesses the termination of an important period in our lives — important as having given birth to connections which we shall long remember, and more especially as in the course of it the intellectual and moral character of each of us has been stamped with the peculiar impress which it will be likely to retain through life. And in looking back upon its flight, who of our number is not forced to say

"How gone like yesterday these happy years of time"?

Our entrance upon the career which now, alas! a few moments will bring to a close, ushered us scarcely less into a new mode, than a new sphere of existence. Sources of improvement and pleasure were then laid open to us to which we were strangers before. And we trust they were not laid open in vain. Our venerated instructors have taught us the power and the grandeur of thought. From our free social visits — from our morning meetings — from our evening walks over the dear and much-loved scenery around us, we have learned the charms of sentiment. And under the teaching of him who is not only wise, but Wisdom itself, have we not, my brothers, known something of the sublime and the sweet of piety? But these days are ended, and we are fellow-learners no more. In the wide world before us we may sometimes chance to meet. But it will be like different streams, issuing from the same source, which in some parts of their course come near together, but never mingle till they mingle in the ocean. That unity of interest and feeling which has so long linked our hearts in one, this fleeting hour will dissolve.

But we would fain believe we might assure each other, not in that language merely which is so convenient to close a parting address, but in language of true Christian hope, that we shall be found side by side around the everlasting throne, when yon bright sun has become dark, and the shining of the stars is quenched, and the rolling orbs of heaven shall roll no more.

GONE TO HIS REST.

Gone to his rest! The good man's rest!
Gone where true faith is crowned and blessed;
Gone where the heart to joy is wed,
And hope on full fruition fed.

Gone to his rest! His work is done!
The battle fought, and nobly won!
Gone where his soul desired to be—
From prejudice and error free.

Gone to his rest! He feels no more
The cold neglect he meekly bore;
Gone to a fellowship above,
Where honest doubts are solved by love.

Gone to his rest! His trials o'er,
Detraction's sting is felt no more;
Gone where the slander of the tongue
On echoing bells no more is rung.

Gone to his rest! Our teacher gone!
The friend we loved, but dare not mourn!
Gone where his sacrifice of fame
To love of truth a crown will claim.

Gone to his rest, the good man's rest!
Gone to the land of spirits blest!
Gone from our sight, but not from heart;
Gone, but we trust 'tis not to part.

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INDEX.

Anastasis, 9, 182.
Administering the sacrament, 72.
Altars, 100.
Authority, divine, for the priesthood, 100.
of Peter, Paul, and Swedenb'g, 110.
ecclesiastical, 229.
Anti-clerical theory, 111.
Apostles, signification of, 117.
Adoption of the doctrines of Swedenborg, 123.
Atonement, 129, 141.
Angels once human spirits, 158.
Ad invidiam charges. 167.
Bellows', Rev. Dr., Letter, 232.
Biographical Sketch, 1.
Bush, John, 1.
Bush, Geo. Birth, 1. Two prayers, 2. Love of books, 3. Desire for an education, 3. Taught school, 4. Classmates, 4. Ordination, 10. His preaching, 11. Correspondence, 12. Example of, 25. Faults, 27. At Elmwood Cottage, 33. Death, 33. Journal, 39. Thoughts, and style of writing, 41. Tutor in N. J. College, 45. Housekeeping, 53. Visit to Plymouth, 53. Reply to Perambulator, 89. His sincerity, 183. A noble type of the Christian gentleman, 183. Manliness and fidelity, 184. Knowledge of the languages, 186. Great mental characteristic, rationality, 190. Great entertainer of new ideas, 231. Loving truth, 212. Claimed and conceded the right to think freely, 213. Letters to N. F. Cabell, 221, Thin scholarly form, 233. His candor, 239. Qualifications as an interpreter, 240. Humor, 245. Peace in sickness, 249. Settlement at Indianapolis, 256. Sketch of, 262. Simplicity of character, 282. Troubles, 283. Early ministry, 304. Letter, 344. Letters, 365-384.
Books containing internal sense of the Word, 169.
Baptism, 72.
Commentary on Psalms, 6.
Commentaries on the Old Testament, 7.
Charity, 29. Ruled in the early church, 104.
Charity held as a fundamental, 104.
Church, 61. Each do. a distinct commonwealth, 63.
visible, 65.
Church, practice of Apostolic, 88.
society, in its essential nature, 94.
a school of life, 94.
built up, 106.
of charity 287.
Churches, decline of, 104.
primitive state of, innocent, 105.
Colporteurs, 86.
Clerical substitution, 86.
order as a distinct caste, 91-93
doctrine, 111.
Correspondence, 221, 282, 256, 299-303.
extent of his, 297.
Change of religious belief, 123.
Claims to a preternatural state, 128.
Creation is by emanation, 132.
Causes, spiritual, the world of, 133.
Creeds, 140.
Cabell, N. F., paper by, 197.
Conservatives, ultra, 217.
Climatic allocation of the negroes, 231.
Conscience as a lever, 231.
Controversialist, an admirable, 239, 247.
Conjugal ethics, 240.
Clapp, Otis, communication from, 292.
Davis, A. J., 14, 17, 227, 239, 284.
revelations revealed, 18.
Diary of Swedenborg, 23.
Dream, 24, 127.
Distinct caste, 97, 101.
Depravity of human nature, 143
Death a continuation of life, 155.
Degrees of divine afflatus, 170.
celestial, spiritual, and natural, 173-175.
Divine thought, 173.
Den of learning, 187, 244.
Disputant, an agreeable private, 239.
Dead church, 334.
Divine humanity, 368.
Dead, how raised, 155.
Exposition of the four gospels, 30, 300.
Ecclesiastical institutions, 107.
compound, 110.
authority, 229.
Emerson, R. W., reply to, 18.
lectures in England, 369.
Extemporaneous talk among brethren, 81.
Equals, in heaven all are as, 113.
Ecstatic state of the prophets, 170.
Exploring power of the doctrines, 176.
Eternal, sometimes indefinite, 224.

Eternity of evil, 339.
Emancipation, 362.
Faculties, 91, 92.
Function of ministry, 96, 97.
Fundamental principles, the Lord, eternal life, and the Word, 104.
From first principles to last, 138.
Form derived from the spirit, 152.
Fidelity to truth, 178.
Freedom of religion, vaunted, 217.
Fairness in controversy, 295.
Faithful to his convictions, 298.
Good communications purify bad manners, 85.
Grades, diversity of, 96.
and castes, 110.
Gods, idea of three, 140.
God acts upon spirits according to their nature, 146.
Gardens of memory, 244.
"Gone to his rest," 405.
Hebrew Grammar, 7.
Hierophant, 8, 182.
Heart is love, 137.
Heaven is love, 144.
Holland, Rev. E. G., on the life of Prof. Bush, 181.
Haydeu, Rev. W. B., paper by, 185.
Hierarchy, 230.
Humor, playful, 245.
Headship of the Church, 333.
Humility, a poem, 385.
Human learning, 388.
Illustration from the Word, 113.
Imposition of hands, 71, 75.
Individual effort and action, 86.
responsibility, 229.
Institution theory, 103, 105, 108.
Infancy, childhood, innocence, 105, 106.
Incarnation, 140.
Imputed benefits, 147.
Internal sense of the Word, 160, 221.
Implantation of good, 195.
Journal of Prof. Bush, 39.
Justification by faith alone, 129, 142.
Jehovah becomes incarnate, 137.
Jehovahship of Christ, 371.
Knowledges, man becomes man by, 106.
Kingdom in the heart, the Church a, 330.
Lectures in Princeton in '29, 373.
Lay preaching, 357.
Lord's Prayer, 301.
Life of Mohammed, 6.
Lecturing, 12.
in Boston, 292.
Letters to a Trinitarian, 15, 21, 371.
of Prof Bush to N. F. Cabell, 221.
Lewis, Prof., 17, 21.
Life, its origin, etc., 20.
Love element, 26.
Luther on the ministry, 83.
Licenses to preach, illustrated, 94.
Lust of dominion, 108.
Lord's gold and man's dross, 110.
Lord, the, speaks with every one, 114.
glorified, 146.
Life is influx from the Deity, 132.
Love the underlying ground of existence, 136.
Letter, a, is a going forth of the spirit, 172.
Liberty of thought and action, 200
Love of truth, 233.
Letter from an Orthodox clergyman, 237.
a lady of the Orthodox Church, 244.
Indianapolis, 256.
Mrs. Eliza Dick, 276.
Hon. Lucius Lyon, 294.
on Prof B.'s career, 295.
from John Thomas, 307.
S. Hunt, 313.
Mrs. Jane Goudy, 314.
Rev. Dr. L. Woods, 326.
Joseph N. Vaton, 330.
Letters from Rufus Choate, 317.
on the eternity of evil, 339.
Letter from George B. Arnold, 334.
Robert Elf, 336.
James A. Austin, 352.
A. W. Paine, 353.
Rev. B. F. Barrett, 355.
W. H. Wynn, 356.
Otis Clapp, 357.
Thomas Wayland, 357, 358.
Adam Haworth, 359.
A. E. Ford, 360.
Tho. F. Shewell, 361.
V. Kierulff, 362.
Mediation of Jesus Christ, 147.
Man's body a medium, 143.
Meutal intercourse, 130
Marois, Abigail, 1.
Mesmer and Swedenborg, 15, 282, 291, 293, 354.
Memorabilia, 15, 224.
Marriage, 5, 21.
Minister, 68, 77.
Ministry, 75, 76, 85, 214, 228, 265.
Mutual instruction, 82.
Missionaries, 86.
Man a spiritual being, 120.
Mesmerism, bearing of, 129, 224, 279, 288.
Memorable Relations, 160, 166.
Miracles, 163, 368.
Millennium, treatise on, 6.
Nebuchadnezzar's dream, 9.
New Church Miscellanies, 22.
Repository, 22.
Life, 30.
System, 218.
Numbers, critical notes on, 59.
Noble's appeal, 125.
Origin of the Pope, 64.
Ordination, 73.
Order of clergy, 96, 214.
Organization for the Lord's church, 110.
Operation, or proceeding energy, 136.
Oracles of a seer, 151.
Old Testament Word, 171.
Outward manifestations, 361.
Oration at college in 1818, 388.
on reading, 396.
Order making, 110.
Persons, trinity of, 135.
Pond, Dr., 17, 227.
Power of truth and good, 139.
Priesthood of grace, *vs.* do. of the flesh, 65.

Priesthood and clergy unknown to Christianity, 22, 61.
Prayer, 28, 32, 41, 43, 49, 259.
Preaching, gift of, 114.
Preaching the Gospel, 73.
Preachers as a class, 103.
Propagandists, every circle a band of, 85.
Press, executive ministry of, 85.
Perambulator on the ministry, 89.
Pulpit as a permanent institution, 91.
permitted, but not provided, 102.
as an institution, 111.
Philosopher, why one was chosen, 163.
Prophets not uniformly inspired, 171.
Practical bearings of the N. C. system, 175.
Protestantism born from Romish errors, 218.
Proselytism not of the New Church, 224.
Priest and priesthood, 229.
Priestly principle, a, 84.
Poetry on the death of Prof. B., 316.
Poirsin, Dr., cure of, 351.
Painful consequences of fidelity to truth, 178.
Questions and notes on Genesis, 9.
Leviticus, 9.
Rule, hatred loves to bear, 105.
Roman hierarchy, 109.
Revelation, immediate, not given, 114.
Reconciliation, 129.
Resurrection, 157.
Reason held captive to faith, 163.
Religious by proxy, 217.
Royal priesthood, 230.
Reminiscences by a lady, 267, 288.
by Mr. Reynolds, 310.
Ritchie, Mrs. A. C., Letter from, 279.
Roman Babel, 333.
Reign of darkness, 334.
Reading, 396, 397.
Rules, making of, for another, 331.
Rule, clerical, tendency of, 76.
Reason and revelation wed together, 131.
Salvation is heaven, 144.
Scriptural illustrations, 7.
Scripture questions for Bible classes, 8.
Statement of reasons, 15, 17, 122.
Spiritual priesthood, 78.
Spiritual priests and kings, 97.
gifts, 113.
Soul, 153, 155.
Substance, 123.
Science of correspondences, 129.
Second Advent, 162.
Swedenborg, talent and worth of, 162.
a chosen instrument, 150.
dark through excess of light, 152.
authority of, 335.
speculative view of, 159.
Soul elaborates the body, 168.
Sex in the other world, 168.
Sacred canon, rejecting the, 169.
Stuart, Prof., on Jewish writers, 170.
Speech of the Most High, 174.
Smith, Gerrit, 230.
Sketch of Prof. Bush in 1831, 262–266.
Society of the N. J. in Brooklyn, 296.
Squareness, character for, 297.
Science married to religion, 335.
Slavery, manner of opposing it, 231.
Sneering irrefutable, 164.
Temples and altars abolished, 100.
Trial and hard experience of the church, 108.
Teaching ministers, 118.
Thought a resultant of love, 137.
Thoughts are substances, 126.
Temple of truth, door of, 133.
Trinity, 136, 139.
Transition from this world to the next, 177.
Truthful to exactness, 180.
Temper, never lost his, 240.
Tutor in Princeton College, 296.
Truth its own authority, 334.
what is it? 179.
Tulk, C. A., views of, 336.
Use, specific, 91, 96.
Unity of philosophy and faith, 132.
Valley of Vision, 9.
Visible clergy, 78.
Voice of God, truth the, 334.
Woods, Dr., 17, 365–371.
reply to, 18, 366.
Worthington, Asa, paper by, 55.
Worship, 82, 99
Wisdom acquired by knowledges, 105.
Will and intellect, 121.
Wisdom a form of affection, 136.
Wrath not in Deity, 141.
Whiting, Rev. Lyman, tributary record, 251.
Wentz, Mrs. Sara A., reminiscences by, 267.

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